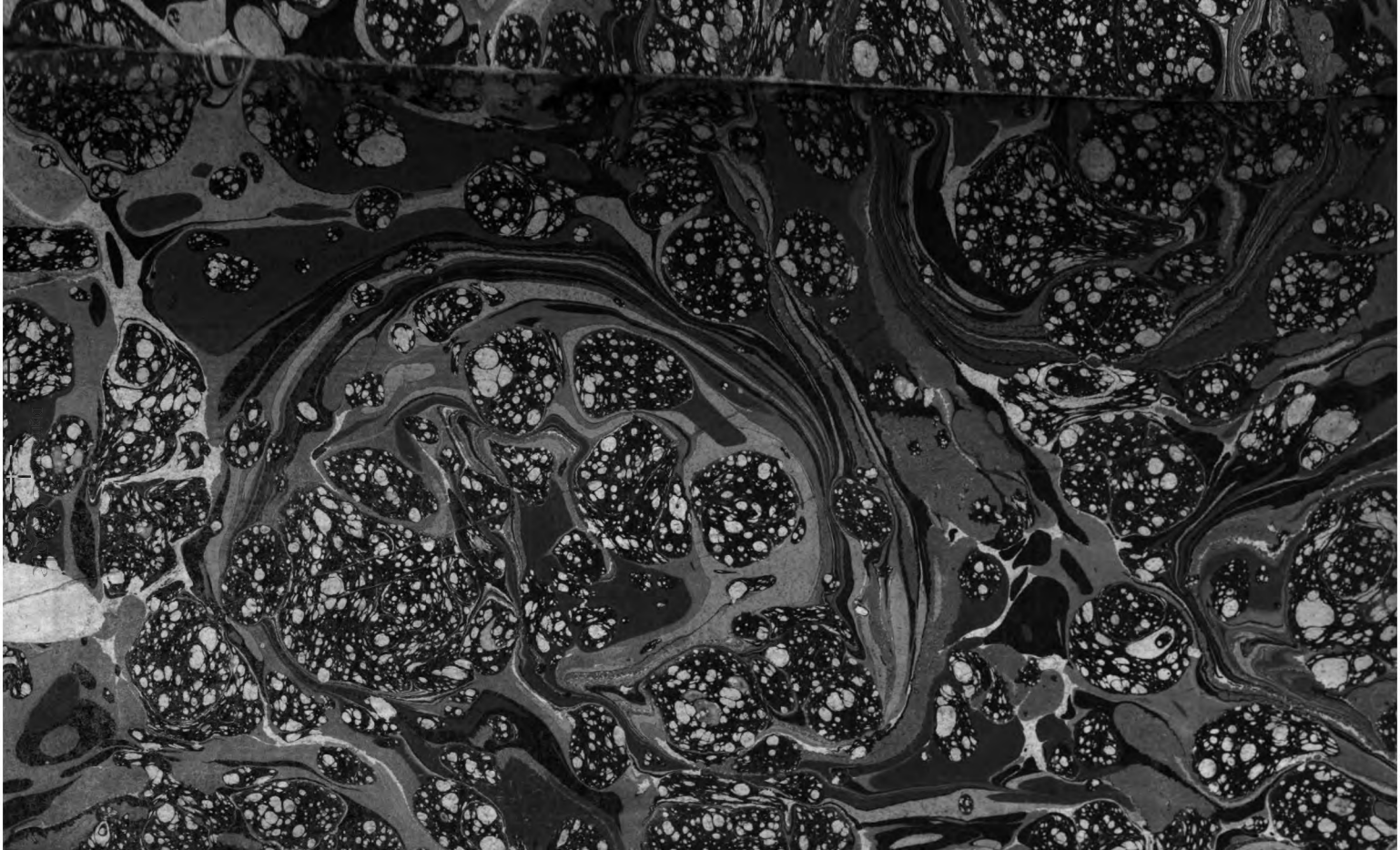
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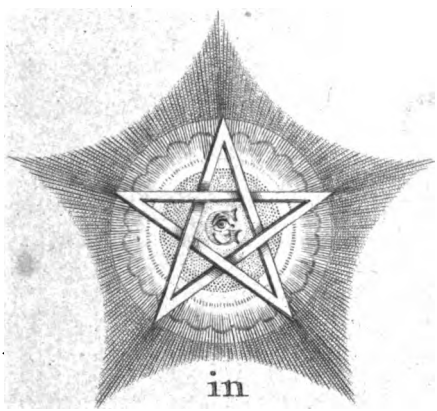
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THE
SPIRIT
of
MASONRY



in

MORAL and *ELUCIDATORY*
LECTURES.

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by Wm HUTCHINSON

The Second Edition

CARLISLE

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THE

SANCTION

OBTAINED FOR THE FIRST EDITION.

WHEREAS brother WILLIAM HUTCHINSON has compiled a book, entitled, "*The Spirit of Masonry*," and has requested our sanction for the publication thereof; we having perused the said book, and finding it will be of use to this Society, do recommend the same.

PETRE, G. M.
ROWLAND HOLT, D. G. M.
THOMAS NOEL, S. G. W.
JOHN HATCH, J. G. W.
ROWLAND BERKLEY, G. T.
JAMES HESELTINE, G. S.

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ADDRESS

TO THE

ANCIENT AND HONOURABLE SOCIETY

OF

Free and Accepted Masons.

Brethren, THE following LECTURES were composed for the use of the *Barnard Castle Lodge of Concord*, over which I presided for several successive years. Explanatory notes are given to support my positions, or exemplify the principles of the work.

THESE Lectures, it is hoped, may serve to detect the wretched artifices used by wicked men to impose upon the world; and may also excite in you the due exercise of those moral works which our *profession* enjoins.

FROM the nature of our Society and its laws, it is difficult to write on the subject of *Masonry*.—We are not allowed that explicit language any other topic would

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admit of.—The moral intention of the work must plead for what is couched in allegory, or comprehended in that peculiarity of language our mysteries prescribe.

To this edition many valuable Lectures, observations, and proofs are added.

I HAVE been induced to give this edition to the press, for the purpose of relieving the family of a worthy but indigent brother, by the whole profits of the subscription and sale; and doubt not, that the motive to the present publication will procure it the attention of the brethren of this excellent institution.

THE AUTHOR.

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TO

BENEVOLENCE,

THAT GREAT ATTRIBUTE OF THE DIVINITY,

THE EMULATION OF WHICH

DIGNIFIES THE HUMAN RACE,

THIS WORK

IS MOST DEVOUTLY DEDICATED;

WITH SUPPLICATIONS TO THE SUPREME,

THAT THE

HEAVENLY INFLUENCE

OF THAT

EXCELLENT VIRTUE

MAY PREVAIL WITH MASONS,

UNPOLLUTED WITH THE CORRUPTIONS OF THE EARTH,

THROUGHOUT ALL NATIONS,

AND IN ALL AGES,

TO THE END OF TIME.



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THE SPIRIT OF MASONRY.

LECTURE I.

THE DESIGN.

THE design of the following Lectures, is to investigate the *orders of Free Masonry;* and, under distinct heads, to arrrange my observations on the nature of this Society.

ON initiation, I was struck with the ceremonials; and immediately apprehended, there was more conveyed by them, than appeared to the vulgar eye: attention to the matter, convinced me my first impressions were just; and, by researches to discover their implications, some degree of knowledge hath been acquired touching the *origin of Masonry*, the reasons which supported its several institutions, the meaning and import of its various symbols; together with the progress of the *profession.*

IT is known to the world, but more particularly to the Brethren, that there are three degrees of *Masons*—*Apprentices*, *Craftsmen*, and *Masters*—their initiation, and the several advancements from the order of *Apprentices*, will necessarily lead us to observations in three distinct channels.

How the several mysteries are revealed to *Masons*, they alone know—so steadfastly have the *Fraternity*

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preserved their faith for many ages, that this remains a secret to the world, in defiance of the corruptions and vices of mankind.

In order to comprehend the nature of our *profession*, we must look back into the remotest antiquity, and from thence collect the several parts, which have been united in the forming of our Order—in the first place, we must give our attention to the creation of man, and the state of our first parent in the garden of Eden.*

It is not to be doubted, when Adam came from out the hand of his Creator, the image of God, from whom he immediately proceeded, that he was perfect in symmetry and beauty; that he was made in the highest degree of excellence that human nature was capable of on earth—calculated for regions of felicity and paradise, where sin or sorrow had not known existence—made in such perfection of body and mind, that he could endure the presence of God; and was capable of conversing with the Almighty face to face†

* Genesis, ch. i. ver. 26.

"And God said, Let us make man in our image, after our "likeness."

Ver. 27—"So God created man in his own image, in the image "of God created he him."

Ver. 31—"And God saw every thing that he had made, and "behold it was very good."

Ch. ii. ver. 7—"And the Lord God formed the man of the dust "of the ground, and breathed into his nostrils the breath of life; and "man became a living soul."

† Gen. ch. ii. ver. 16, 17. 19.—Ch. iii. ver. 9, 10, 11, 12. 17.

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—so much was he superior to the chosen ones of Israel.—He was endowed with understanding suitable to his station, as one whom the Almighty deigned to visit; and his heart was possessed of all the *virtues* unpolluted: endowments of an heavenly temper—his hours were full of wisdom, exultation, and transport —the book of Nature was revealed to his comprehension, and all her mysteries were open to his understanding—he knew whence and what he was.—Even this was but a minute degree of his capacity; for, astonishing as it may appear to us, yet it is an incontrovertible truth, that he had a competent knowledge of the almighty, the tremendous *Creator of the universe*; —he saw him with his natural eyes, he heard his voice, he understood his laws, and was present to his Majesty.

To this first example of human perfection and wisdom, we must necessarily look back, for all the science and learning which blessed the earliest ages of the world—calculated for such exalted felicity and elevated enjoyments, placed in regions of peace, where angels ministred and the Divinity walked abroad, was the great parent of mankind.

But alas, he fell!—by disobedience he forfeited all such his glory and felicity—and, wonderful to recount, in the midst of this exalted state, *Satan* prevailed!

If we presume to estimate the change which befel Adam, on his expulsion from Paradise, by the defor-

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mity that took place on the face of the earth, we should be apt to believe the exile, though not distorted in body, was yet darkened in understanding—instead of confidence and steady faith, that distrust and jealousy took place, and doubtfulness confounded even testimony; that argument was deprived of definition, and left to wander in eccentric propositions; that confusion usurped the throne of wisdom, and folly of judgment; thorns and thistles grew up in the place of those excellent flowers of science which flourished in Eden, and darkness clouded the day of his capacity.

It is not possible to determine, from any evidence given us, in what degree disobedience and sin immediately contracted the understanding of Adam; but we are certain that great and dreadful effects very early took place on Adam's posterity.—We may conclude, memory was retained by our first parent in all its energy—a terrible portion of the punishment his disobedience had incurred; restoring to him perfect images and never-dying estimates of what he had lost, and thereby increasing the bitterness of what he had purchased. Through the endowments of memory, Adam would necessarily teach to his family the sciences which he had comprehended in Eden, and the knowledge he had gained of *Nature* and her *God*.—It will follow, that some of them would retain those lessons of wisdom, and faithfully transmit them to posterity.—No doubt the family of Cain (who bore the seal of the curse on his forehead) was given up to ignorance.*

* Genesis, ch. iv. ver. 16—"And Cain went out from the presence of the Lord."

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TRADITION would deliver down the doctrines of our first parents with the utmost truth and certainty, whilst the Antideluvians enjoyed the longevity of which the books of Moses give evidence—but when men came to multiply exceedingly upon the face of the earth, and were dispersed to the distant regions of the globe, then the inestimable lessons of *knowledge* and *truth*, taught by the first men, fell into confusion and corruption with many, and were retained pure and in perfection but by few—those few, to our great consolation, have handed them down to after ages—they also retained the *universal language*, uncorrupted with the confusion of the plains of Shinar, and preserved it to posterity.

THUS we must necessarily look back to *our first parent*, as the original professor of the *worship of the true God*, to whom the mysteries of *Nature* were first revealed, and from whom all the *wisdom* of the world was in the beginning derived.

IN those times, when the rules and maxims of *Free Masonry* had their beginning, men had adopted allegories, emblems, and mystic devices, wherein peculiar sciences, institutions, and doctrines in many nations were wrapt up—this was an invention of the earliest ages—the priests of Egypt secreted the mysteries of their religion from the vulgar, by symbols and hieroglyphics, comprehensible alone to those of their own order. The priests of Greece and Rome practised other subtleties, by which their divinations were enveil-

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ed, and their oracles were made intelligible only to their brethren, who expounded them to the people.

THOSE examples were *wisely* adapted for the purposes of concealing the mysteries of *Masonry*—like the Sibyll's leaves, the secrets of the brotherhood, if revealed, would appear to the world as indistinct and scattered fragments, whilst they convey to *Masons* an uniform and well-connected system.

IN forming this society, which is at once *religious and civil*, great regard has been given to the first knowledge of the *God of Nature*, and that acceptable service wherewith he is well pleased.

THIS was the first and corner stone on which our originals thought it expedient to place the foundation of *Masonry*:—they had experienced that by religion all civil ties and obligations were compacted, and that thence proceeded all the bonds which could unite mankind in social intercourse:—thence it was that they laid the foundation of the *edifice* on the bosom of religion:

" *Religion*'s all! descending from the skies
" To wretched man, the goddess in her left
" Holds out this world, and in her right the next:
" *Religion!* the sole voucher man is man;
" Supporter sole of man above himself;
" Ev'n in the night of frailty, change, and death,
" She gives the soul a soul that acts a *God*.
" *Religion! Providence! an after state!*
" *Here* is firm footing; here is solid rock;
" This can support us; all is sea besides;
" Sinks under us; bestorms, and then devours.

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" His hand the good man fastens on the skies,
" And bids earth roll, nor feels her idle whirl."

Young's Night Thoughts.

In the earliest ages, after the deluge, in the nations made known to us, the service of the true God was clouded with imagery, and defiled by idolatry.—Men who had not been taught the doctrines of truth, by those who retained the wisdom of the Antideluvians, but were left to the operations of their own judgment, perceived that there was some great cause of Nature's uniformity, and of the wonderful progressions of her works: suitable to their ignorance, they represented the Author of those works by such objects as struck their observation, for their powerful effects on the face of the world—from whence the *Sun and Moon* became the symbols of the Deity.*

* The posterity of *Ham* forsook the doctrines of their predecessors, for the Deity whose adoration he taught, they soon substituted the symbol, and, for the original, worshipped the *Sun*, which was regarded in the first ages after the deluge, as the *type* or *emblem* of the *Divinity*.

" The descendants of *Chus*, called *Cuthites*, were those emigrants " who carried their rites, religions, and customs into various quarters " of the globe;—they were the first apostates from the *Truth*, yet great " in worldly wisdom;—they were joined in their expeditions by other " nations, especially by the collateral branches of their family, the " *Mizraim*, *Caphtorim*, and the sons of *Canaan*;—these were all of the " line of *Ham*, who was held by his posterity in the highest venera- " tion;—they called him *Amon*, and having in process of time raised " him to a divinity, they worshipped him as the *Sun*, and from this " worship they were styled *Amonians*.

" The deity which they worshipped was the *Sun*, but they soon " conferred his titles upon some of their ancestors; whence arose a " mixed worship. They particularly deified the great patriarch who " was the head of their line, and worshipped him as the *Fountain of* " *Light*; making the Sun the emblem of his influence and power."

Bryant's Analysis of Ancient Mythology.

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Moses was learned in all the wisdom of the Egyptians; he was initiated in all the knowledge of the *wisemen* of that nation, by whom the learning of antiquity had been retained and held sacred; wrapped up from the eye of the wicked and vulgar in symbols and hieroglyphics, and communicated to men of their own order only, with care, secrecy, and circumspection. This secrecy is not in any wise to be wondered at, when we consider the persecution which would have followed a faith unacceptable to the ignorance of the nations who were enveloped in superstition and bigotry; and more particularly, as those sages were in possession of that valuable knowledge of the powers of nature, of the qualities of matter, and properties of things, so dangerous to be communicated to wicked and ignorant men, from whose malevolence the most horrid offences might be derived: of which we may judge by the extraordinary and astonishing performances even of those impious and unenlightened men, who contended with Moses, in the miracles he performed, under the immediate impression and influence of the Deity.*

Moses purged divine worship of its mystries and images, and taught the Jews the knowledge of the God of the universe, unpolluted with the errors of the nations of the earth, and uncorrupted with the devices and ludicrous ceremonies instituted by the people of the East, from whom he derived his first comprehension and knowledge of the Divinity.†

* Exodus, ch. vii, ver. 11, 12. 22.—Ch. viii. ver. 7—18.

† The Author of "*The Dissertation on the Ancient Pagan Mysteries*," defending Dr. Warburton's positions against Dr. Leland, writes thus:

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THE second stage of *Free Masonry* is derived from this period—the *temple at Jerusalem* receives the probation of the *Craftsmen*.

"That to the *Pagan divinities* there was not only an open and public "worship, but also a secret worship paid to them, to which none were "admitted but those who had been selected by preparatory ceremonies, "called *Initiation*. This secret worship was termed the *Mysteries*.

"Of these there were two sorts, the *greater* and *lesser*: according "to the Bishop of Gloucester, the lesser taught, by certain secret rites "and shews, the *origin* of *society*, and the doctrine of a *future state*; they "were *preparatory* to the *greater*, and might be safely communicated to "all the *initiated*, without exception.

"The *Arcana of the greater mysteries*, were the doctrine of the "*Unity*, and the detection of the errors of the vulgar *Polytheism*; these "were not communicated to all the aspirants, without exception, but "only to a small and *select number*, who were judged capable of the "*secret*.

"The initiated were obliged by the most *solemn engagements*, to "commence a life of the strictest piety and virtue; it was proper there- "fore to give them all the encouragement and assistance necessary for "this purpose. Now in the Pagan world there was a powerful "temptation to vice and debauchery, the profligate examples of their "gods. *Ego homuncio hoc non facerem*, was the absolving *formula*, when- "ever any one was resolved to give a loose to his passions. This evil "the *mysteries* remedied, by striking at the root of it; therefore such "of the *initiated* as were judged capable, were made acquainted with "the whole delusion. The *mystagogue* taught them, that Jupiter, "Mercury, and Bacchus, Venus, Mars, and the whole rabble of licen- "tious deities, were only dead mortals; subject, in life, to the same "passions and infirmities with themselves; but having been on other "accounts benefactors to mankind, grateful posterity had deified them; "and, with their virtues, had indiscreetly canonized their vices.

"The fabulous gods being thus rooted out, the *Supreme Cause of all* "*things* naturally took their place. Him they were taught to consider "as the *Creator* of the universe, who pervaded all things by his virtue, "and governed all by his providence. But here it must be observed, "that the discovery of this *Supreme Cause* was so made, as to be con-

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Moses was also possessed of knowledge superior to that of the Egyptian teachers, through the revelations and inspirations of the Deity;—he had acquired the comprehension of, and was instructed to decipher all the hieroglyphical characters used by that people in their records:—it was no doubt a part of the original knowledge, to express by characters to the eye the thoughts and sentiments of the mind—but this was obscured and debased in after ages by symbols and hieroglyphics: yet by the immediate dispensation of heaven, Moses attained a knowledge of those original characters; by which he was enabled to reveal to his people, and preserve to posterity, the *commandments of God*, delivered to him on the mount, by inscribing them on tables of stone.*

" sistent with the notion of the local tutelary deities, beings superior " to them, and inferior to God, and by him set over the several parts " of his creation. This was an opinion universally holden by antiquity, " and never brought into question by any Theist. What the *Arcana* " of the *mysteries* overthrew, was the vulgar *Polytheism*, the worship of " dead men.

" It was natural for these politicians, to keep this a secret in the " *mysteries*; for, in their opinion, not only the extinction, but even the " gradation of their false gods, would have too much disconcerted and " embroiled the established system of vulgar *Polytheism*."

From hence we may be led to determine, that to Moses the secret of the *Egyptian mythology* was divulged by his preceptors, and the knowledge of the *only God* revealed to him, divested of all the *symbols and devices* which engaged the *vulgar*.

* Exodus, ch. xxxi. ver. 18—" And he gave unto Moses, when he " had made an end of communing with him upon Mount Sinai, two " tables of testimony, tables of stone, *written* with the finger of God."

Ch. xxxiv. ver. 1—" And the Lord said unto Moses, Hew thee " two tables of stone like unto the first, and I will *write upon these tables* " the words that were in the first tables, which thou brakest."

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IT is natural to conceive that the Israelites would be instructed in this act, by which the will of the Deity was communicated;—they would be led to write the doctrines of their leader, and his expositions of the law, that they might be preserved to their children.

BUT to return to the progressions of our profession.——It is not to be presumed, that we are a set of men, professing religious principles contrary to the revelations and doctrines of the *Son of God*, reverencing a Deity by the denomination of the *God of Nature*, and denying the mediation which is graciously offered to all true believers. The members of *our society* at this day, in this third stage of masonry, acknowledge themselves to be *Christians*—"the veil of the temple "is rent—the builder is smitten—and we are raised "from the tomb of transgression."

I PRESUME that the name of *Mason*, in this society, doth not denote that the rise of the society was solely from builders, architects, or mechanics:—at the time in which Moses ordained the setting up of the sanctuary,* and when Solomon was about to

Ver. 27—"And the Lord said unto Moses, *Write thou these words*; "for after the tenor of these words I have made a covenant with thee "and with Israel."

* Exodus, ch. xxxi. ver. 2—"See, I have called by name Bezaleel, "the son of Uri, the son of Hur, of the tribe of Judah."

Ver. 3—"And I have filled him with the spirit of God, in wis-"dom, and in understanding, and in knowledge, and in all manner of "workmanship."

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build the temple at Jerusalem, they selected out from the people, those men who were enlightened with the true faith, and being full of wisdom and religious fervor, were found proper to conduct those works of piety.—It was on those occasions that our predecessors appeared to the world as architects, and were formed into a body, under salutary rules, for the government of such as were employed in those great works: since which period the builders have adopted the name of *Masons*, as an honorary distinction and title to their profession. I am induced to believe the name of *Mason* has its derivation from a language, in which it implies some strong indication, or distinction, of the nature of the society; and that it has no relation to architects. The French word *Maison* signifies a family or particular race of people:—it seems as if the name was compounded of Μαω-Σωαι, *Quære Salvum*; and the title of *Masonry* no more than a corruption of Μασουραιω, *Sum in Medio Coeli*, or Μαζουσοθ, *Signa Coelestia*. Job

Ver. 4—"To devise cunning works, to work in gold, and in silver, "and in brass."

Ver. 5—"And in cutting of stones to set them, and in carving of "timber, to work in all manner of workmanship."

Ver. 6—"And in the hearts of all that are wise-hearted I have "put wisdom, that they may make all that I have commanded thee."

Ver. 7—"The tabernacle of the congregation," &c.

Ch. xxxvi. ver. 1—"Then wrought Bezaleel and Aholiab, and "every wise-hearted man, in whom the Lord put wisdom and under-"standing, to know how to work all manner of work for the service of "the sanctuary, according to all that the Lord had commanded."

Ver. 2—"And Moses called Bazaleel and Aholiab, and every "wise-hearted man, in whose heart the Lord had put wisdom, even "every one whose heart stirred him up to come unto the work to do "it."

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xxxviii. 32.—which conjecture is strengthened by our symbols.*

I AM led to determine, that the appellation of *Mason* implies a member of a *religious sect*, and a professed devotee of the Deity, "*who is seated in the centre* "*of heaven.*"

To prove these several propositions in *Masonry* to be true, and to demonstrate to *Masons* the importance of their order, shall be the subject of the following Lectures.

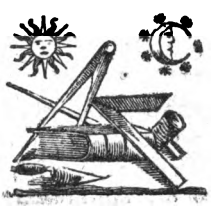
THE principles of *morality* are rigorously enjoined us;—*Charity and Brotherly Love* are our indispensable duty:—how they are prescribed to us, and their practice enforced, will also be treated of in the following pages.

MY original design, in these Lectures, was not only to explain to my brethren the nature of their profession, but also to testify to the world, that our

* The titles of Masons and Masonry most probably were derived from the Greek language, as the Greek idiom is adopted by them, and is shewn in many instances in the course of this work—the druids, when they committed any thing to writing, used the Greek alphabet—and I am bold to assert, the most perfect remains of the druidical rites and ceremonies are preserved in the ceremonials of Masons, that are to be found existing among mankind.—My brethren may be able to trace them with greater exactness than I am at liberty to explain to the public. The original names of Masons and Masonry may probably be derived from or corrupted of Μυστήριον, *res arcana*, mysteries, and Μύστης, *sacris initiatus mystis*—those initiated to sacred mysteries.

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mysteries are important; and to take away the reproach which hath fallen upon the society, by the vices, ignorance, or irregularities of some profligate men, who have been found among *Masons*. Should the errors of a few stain and render ignominious a whole society, or bring infamy and contempt on a body of men, there is no association on earth, either civil or religious, which would escape.



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LECTURE II.

ON THE RITES, CEREMONIES, AND INSTITUTIONS OF THE ANCIENTS.

THERE is no doubt that our ceremonies and mysteries were derived from the rites, ceremonies, and institutions of the ancients, and some of them from the remotest ages. Our morality is deduced from the maxims of the Grecian philosophers, and perfected by the christian revelation.

THE institutors of this society had their eyes on the progressive advancement of religion, and they symbolized it, as well in the first stage, as in the succeeding orders of MASONS. The knowledge of the God of Nature forms the first estate of our profession; the worship of the Deity, under the Jewish law, is described in the second stage of Masonry; and the christian dispensation is distinguished in the last and highest order.

IT is extremely difficult, with any degree of certainty, to trace the exact origin of our symbols, or from whence our ceremonies or mysteries were particularly derived. I shall point out some ancient institutions from whence they may have been deduced.

THE *Assideans*, (a sect among the Jews, divided into חסידים the merciful, and צדיקים the just) the fathers and predecessors of the *Pharisees* and

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Essenes:——they preferred their traditions before the written word, and set up for a sanctity and purity that exceeded the law: they at last fell into the error of the Sadducees, in denying the resurrection, and the faith of rewards and punishments after this life.

THE *Essenes** were of very remote antiquity, and it hath been argued by divines, that they were as

* "The etymologies of the names Effæi, or Effeni, *i. e. Esenes*, "are divers; that which I prefer is from the Syriac ܐܣܝܐ "*Asa*, signifying θεραπευειν, to heal or cure diseases; for though they "gave themselves chiefly to the study of the Bible, yet with all they "studied physic.

"Concerning the beginning of this sect, from whom or when it "began it is hard to determine. Some make them as ancient as the "Rechabites, and the Rechabites to have differed only in the addition "of some rules and ordinances from the Kenites, mentioned Judges i. "16, and thus by consequence the Essenes were as ancient as the "Israelites' departure out of Egypt: for Jethro, Moses' father-in-law, "as appears by the text, was a Kenite: but neither of these seemeth "probable, for the Kenites are not mentioned in scripture as a distinct "order or sect of people, but a distinct family, kindred, or nation. "Numb. xxiv. 2.—Secondly, the Rechabites did not build houses, but "dwelt in tents; neither did they deal in husbandry; they sowed no "seed, nor planted vineyards, nor had any. Jer. xxxv. 7.—The *Essenes* "on the contrary, dwelt not in tents, but in houses, and they employed "themselves especially in husbandry. One of the Hebrew doctors "saith, that the *Essenes* were Nazarites: but that cannot be, because "the law enjoined the Nazarites, when the time of the consecration "was on, to present themselves at the door of the tabernacle or temple. "Numb. vi. Now the *Essenes* had no access to the temple; when, "therefore, or from what author, this sect took its beginning is uncer- "tain. The first that I find mentioned by the name of an *Essene* "(Josephus, l. xiii. c. 19.) was one Judas, who lived in the time of "Aristobulus, the son of Jannus Hyrcanus, before our Saviour's birth "about one hundred years: however this sect was of greater antiquity, "for all three, Pharisees, Sadducees and *Essenes*, were in Jonathan's time,

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ancient as the departure of the Israelites out of Egypt. They might take their rise, from that dispersion of their nation, which happened after their being carried captive into Babylon. The principal character of this

"the brother of Judas Maccabeus, who was fifty years before Aristo-
"bulus. Certain it is, that this sect continued until the days of our
"Saviour and after: Philo and Josephus speak of them as living in
"their times. What might be the reason then, that there is no men-
"tion made of them in the New Testament? I answer, first, the
"number of them seemeth not to have been great in Philo and Jose-
"phus' time, about four thousand, which, being dispersed in many
"cities, made the faction weak; and happily in Jerusalem, when our
"Saviour lived, they were either few or none. Secondly, if we observe
"histories, we shall find them peaceable and quiet, not opposing any,
"and therefore not so liable to reproof as the Pharisees and Sadducees,
"who opposed each other, and both joined against Christ. Thirdly,
"why might they not as well be passed over in silence in the New
"Testament (especially containing themselves quietly without contra-
"diction of others) as the Rechabites in the Old Testament, of whom
"there is mention only once, and that obliquely, although their order
"continued about three hundred years before this testimony was given
"of them by the prophet Jeremy; for between John (with whom
"Jonadab was coetaneal) and Zedekia, chronologers observe the dis-
"tance of many years. Lastly, though the name of *Essenes* be not
"found in scripture, yet we shall find in St. Paul's Epistles many things
"reproved, which were taught in the school of the *Essenes:* of this
"nature was that advice given to Timothy, 1 Tim. v. 13. Drink no
"longer water, but use a little wine. Again, 1 Tim. iv. 3. Forbidding
"to marry, and commanding to abstain from meats, is a doctrine of
"devils—but especially Coloss. 2d, in many passages the apostle seemeth
"to point directly at them: Let no man condemn you in meat and
"drink, ver. 16.—Let no man bear rule over you, by humbleness of
"mind, and worshipping of angels, v. 18.—τὸ δογματίζεσθε, why are
"ye subject to ordinances, ver. 20.——The apostle useth the word
"δογματα, which was applied by the *Essenes* to denote the *ordinances,*
"*aphorisms, or constitutions.*—In the verse following he gives an instance
"of some particulars: Touch not, taste not, handle not, ver. 21.—

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sect was, that they chose retirement, were sober, were industrious; had all things in common; paid the highest regard to the moral precepts of the law, but neglected the ceremonial, any further than what regarded bodily cleanliness, the observation of the sabbath, and making an annual present to *the temple at Jerusalem*. They never associated with women, nor admitted them into their retreats. By the most *sacred oaths*, though they were in general averse to swearing, or to requiring an oath, they bound all whom they *initiated* among them, to the observance of piety, justice, fidelity, and modesty; to conceal the secrets of the fraternity, preserve the books of their instructors, and with great care to commemorate the names of the angels. They held, that God was surrounded by spiritual beings, who were mediators with him, and therefore to be reverenced. Second, that the soul is defiled by the body, and that all bodily pleasures hurt the soul, which they believed to be immortal, though they denied the resurrection of the body, as it would consequently give back the soul to a state of sin.

" Now the junior company of the *Essenes* might not touch their seniors;
" and, in their diet, their taste was limited to bread, salt, water, and
" hyssop: and these ordinances they undertook, διὰ πόθον σοφίας,
" saith Philo, for the love of *wisdom*: but the apostle concludeth, ver.
" 23, that these things had only λόγον σοφίας, a shew of wisdom.—
" And whereas Philo termed the religion of the *Essenes* by the name of
" θεραπεία, which word signifieth religious worship, the apostle term-
" eth in the same verse, ἐθελοθρησκείαν, voluntary religion, or will-
" worship: yea, where he termeth their doctrine παλαιὰν φιλοσοφίαν,
" a kind of philosophy received from their forefathers by tradition, St.
" Paul biddeth them beware of philosophy, ver. 8."

Godwyn's Moses and Aaron.

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Third, that there was a great *mystery* in numbers, particularly in the number *seven;* they therefore attributed a natural holiness to the seventh or *sabbath-day*, which they observed more strictly than the other Jews. They spent their time mostly in contemplation, and abstained from every gratification of the senses. The *Essenes* introduced their maxims into the *christian church;* and it is alleged by the learned, that St. Paul, in his epistles to the Ephesians and Colossians, particularly censures the tenets of this sect.

"OF these *Essenes* there were two sorts; some "were *Theoricks*, giving themselves wholly to specu- "lation; others *Practicks*, laborious and painful in the "daily exercise of those arts or manufactories in which "they were most skilful. Of the latter, Philo treated "in his book, intituled, "*Quod Omnis vir Probus:*" "of the former, in the book following, intituled, "*De* "*Vita Contemplativa.*"——*Godwyn's Moses and Aaron.*

THE *Essenes* were denied access to the Temple.

THE *Practicks* and *Theoricks* both agreed in their aphorisms or ordinances; but in certain circumstances they differed.

1. THE *Practicks* dwelt in the cities; the *Theoricks* shunned the cities, and dwelt in gardens and solitary villages.

2. THE *Practicks* spent the day in manual crafts, keeping of sheep, looking to bees, tilling of ground, &c.

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—they were artificers. The *Theoricks* spent the day in meditation and prayer; whence they were, from a kind of excellency, by Philo termed *supplicants*.

3. THE *Practicks* had every day their dinner and supper allowed them; the *Theoricks* only their supper.

THE *Practicks* had for their commons every one his dish of water-gruel and bread; the *Theoricks* only bread and salt: if any were of a more delicate palate than other, to him it was permitted to eat hyssop; their drink for both was common water.

SOME are of opinion that these *Theoricks* were *christain monks*; but the contrary appeareth for these reason.

1. IN the whole book of Philo, concerning the Theoricks, there is no mention either of Christ or Christians, of the evangelists or apostles.

2. THE *Theoricks*, in that book of Philo's, are not any new sect of late beginning, as the Christians at that time were, as is clearly evinced by Philo's own words, in calling the doctrine of the *Essenes* πατρίαν φιλοσοφίαν, a philosophy derived unto them by tradition from their forefathers.

IN Grecian antiquity, we find a festival celebrated in honour of Cæres,* at Eleusis, a town of Attica,

* "It was the most celebrated and mysterious solemnity of any in "Greece; whence it is often called, by way of eminence, the *Mysteries*; "and so superstitiously careful were they to conceal the *sacred rites*,

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where the Athenians, with great pomp and many ceremonies, attended the mystic rites.—Historians tell us, that these rites were a *mystical* representation of what the mythologists taught of that goddess; and were of

" that if any person divulged any of them, he was thought to have " called down some divine judgment upon his head, and it was " accounted unsafe to abide in the same house with him; wherefore " he was apprehended as a public offender, and suffered death. Such " alſo was the secrecy of these *rites*, that if any person, who was not " lawfully initiated, did but out of ignorance or mistake, chance to be " present at the mysterious rites, he was put to death. The neglect of " initiation was looked upon as a crime of a very heinous nature; in- " somuch that it was one part of the accusation for which Socrates was " condemned to death. Persons convicted of witchcraft, or any other " heinous crime, or had committed murder, though involuntary, were " debarred from those mysteries. In later times, certain institutions " were made, called the lesser mysteries, and were used as preparative to " the greater; for no persons were initiated in the greater, unless they " had purified at the lesser. The persons who were to be admitted to " the greater mysteries, made their sacrifice a year after purification, " the secret rites of which (some few excepted, to which only priests " were conscious) were frankly revealed to them.——The manner of " *initiation* was thus: the candidates being crowned with myrtle, had " admittance by night into a place called *Μυςικον σηκος, i. e.* the " *mystical temple*, which was an edifice so vast and capacious, that the " most ample theatre did scarce exceed it. At their entrance, they " purified themselves by washing their hands in holy water, and at the " same time were admonished to present themselves with minds pure " and undefiled, without which the external cleanness of the body would " by no means be accepted. After this the *holy mysteries* were read to " them out of a book called *Πετρωμα*, which word is derived from " *πετρα*, a stone; because the book was nothing else but two stones " fitly cemented together. Then the priest that initiated them, called " *Ιεροφαντης*, proposed certain questions, to which they returned " answers in a *set form*, as may be seen in Meursius' Treatise on this fes- " tival. This done, strange and amazing objects presented themselves;

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so sacred a nature, that no less than death was the penalty of discovery.

THERE was another great festival celebrated by the Greeks at Platæa, in honour of *Jupiter Eleutherius*; the assembly was composed of delegates from almost all the cities of Greece; and the rites which were instituted in honour of Jupiter, as the guardian of Liberty, were performed with the utmost magnificence and solemn pomp.

IN Balsara, and along the banks of Jordan, a sect of Christians are known, who call themselves *Christians of St. John;* but, as they profess no knowledge of the union of the third person in the Trinity, I am induced to believe no part of our profession was derived from

" sometimes the place they were in seemed to shake round them, some-
" times appeared bright and resplendent with light and radiant fire; and
" then again covered with black darkness and horror—sometimes thun-
" der and lightning, sometimes frightful noises and bellowings, some-
" times terrible apparitions astonished the trembling spectators. The
" *garments* in which they were *initiated* were accounted *sacred*, and of no
" less efficacy to avert evils than charms and incantations.

" The chief person that attended at the initiation, was called
" Ιεροφαντης, *i. e. a revealer of holy things.* The hierophantes had three
" assistants, the first of which was called from his office Δαδουχος,
" *i. e. torch-bearer;* the second was called Κηρυξ, or *the crier;* the
" third ministered at the altar, and was for that reason named Ο'επι
" Βωμω.

" *Hierophantes* is said to have been a *type* of the *great Creator of*
" *all things,*

" Διαδουχος of the *Sun,*

" Κηρυξ of *Mercury,*

" And Ο'επι τω Βωμω of the *Moon.*"

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them. Their ceremonies and mysteries are founded on traditions, and they permit no canonical book to be received amongst them.

In the institution of the orders of *knighthood*, the eyes of the founders were fixed on various religious ceremonies, being the general mode of ancient times —Knights of the Bath had their hair cut and beards shaven, were shut up in the chapel alone all the night preceding their initiation, there to spend the solemn hours in fasting, meditation, and prayer: they offered their sword at the altar, as devotees to the will of Heaven, and assumed a motto expressive of their vow, "*Tres in Uno*," meaning the unity of the three theological virtues—Various orders of knights wear a cross on their cloaks: those of the order of Christ in Livonia, instituted in 1205, wore this ensign, and were denominated brothers of the sword; and those of the order of the Holy Ghost wear a golden cross.

An ancient writing, which is preserved amongst Masons with great veneration, requires my attention in this place, as it discovers to us what the ancient Masons regarded as the foundation of our profession. —*See the Appendix.*

This writing is said to have come from the hand of King Henry the Sixth, who began his reign in 1422: it is in the form of an inquisition for a discovery of the nature of Masonry.

From this ancient record we are told, "that the

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"mystery of Masonry is a knowledge of nature and its "operations."—*Appendix.*

"THAT this science arose in the East."*—From the East, it is well known, learning first extended itself into the western world, and advanced into Europe.—The East was an expression used by the ancients to imply Christ:—in this sense we find Ανατολη used in the prophets.

"THAT the Phœnicians first introduced this "science."†—*Appendix.*

* Ezekiel, ch. xliii. ver. 2.

"And behold the glory of the God of Israel came from the way "of the East: and his voice was like the noise of many waters, and "the earth shined with his glory."

Ch. xliv. ver. 2—"The East gate shall be shut, it shall not be "opened, and no man shall enter in by it, because the glory of the God "of Israel hath entered in by it, therefore it shall be shut."

Ver. 3—"It is for the Prince. The Prince he shall sit in it to "eat bread before the Lord."

† It is the opinion of many great antiquaries, that the druids were established in Britain before they gained any footing in Gaul:—to quote the authorities for this, would render my work too prolix.

To shew how early the maxims and principles of the eastern nations might be communicated to this land, I must mention some observations of learned men.

Arthur Agard, Deputy Chamberlain of the Exchequer, 1570, (vide Bibl. Cotton. Faustina, E. V.) speaking of the admeasurement of lands in this country, says—"Our nation having their origin from the "Tyrians, brought from thence the same order as was observed in that "country, our lands were measured by hides, the etymology whereof "is derived from Dido's act mentioned in Virgil, the word *hyda* not "being to be found in any other language but ours."

It is the opinion of the learned Dr. Stukely, "that there is no "doubt our first British ancestors were of the progeny of Abraham, in

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"THAT Pythagoras journeyed into Egypt and "Syria, and brought with him these mysteries into "Greece."—*Appendix.*

IT is known to all the learned, that Pythagoras travelled into Egypt, and was initiated there into several different orders of priests, who, in those days, kept all their learning secret from the vulgar. He made every geometrical theorem a secret, and admitted only such to the knowledge of them, as had first undergone a five-years silence. He is supposed to be the inventor of the 47th proposition of Euclid,* for which, in the joy of his heart, it is said he sacrificed an hecatomb. He knew the true system of the world, revived by Copernicus.

THE record [*appendix*] also says, that Pythagoras framed a great lodge at Crotona, in Grecia Magna,

"the Arabian line, by Hagar and by Keturah, the Ishmaelites and "Midianites who came hither with the Tyrian Hercules to seek for "tin."—After naming many evidences and authorities to support this assertion, he adds,—"and these matters mutually prove one another, "both that they came hither by sea from the coast of Phœnicia, and "that they brought the arts mentioned with them from the East."

Admitting that there is merely a probability in these opinions, it will follow, that from thence the druids would at once derive their theological principles and their religious rites—the sacred groves, the unhewn altars, the stone pillars, the consecrated circles, emblematical of eternity, were adopted from the manners of the Hebrews and the eastern nations.

* The 47th proposition of Euclid, which is attributed to Pythagoras, is contained in the first book, and is as follows:—

THEOREM.

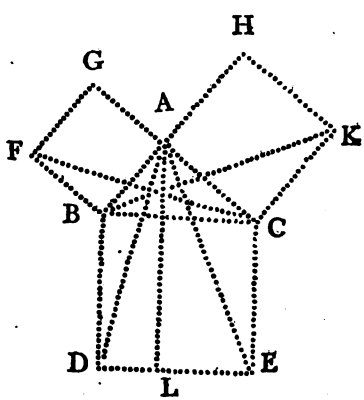
"In any right-angled triangle, the square which is described upon "the side subtending the right angle, is equal to the squares described "upon the sides which contain the right angle."

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and made many Masons; some of whom journeyed to France, and there made Masons; from whence, in process of time, the art passed into England.—From whence, it is to be understood, that the pupils of this philosopher, who had been initiated by him in the Crotonian school in the sciences and the study of nature, which he had acquired in his travels, dispersed themselves, and taught the doctrine of their preceptor.*

THE same record [*appendix*] says, that Masons teach mankind the arts of agriculture, architecture, astronomy, geometry, numbers, music, poesy, chemistry, government, and religion.

THE DEMONSTRATION.



In geometrical solutions, and demonstrations of quantities, this proposition is of excellent use, and the example is held by us as a memorial of Pythagoras.

* From hence it would seem that our druids received their origin in Gaul; but antiquaries of late years have been of opinion that they originated in Britain.

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I WILL next observe how far this part of the record corresponds with what Pythagoras taught.

THE Pythagoric tetractics were a point, a line, a surface, and a solid.—His philosophical system is that, in which the *Sun* is supposed to rest in the centre of our system of planets, in which the earth is carried round him annually, being the same with the Copernican.

IT seems as if this system was professed by Masons, in contradistinction to those who held the Mosaic system.

AMONG the Jews were a set of men who were *Masorites:* in *Godwyn's Moses and Aaron* this account is given of them,—"that their name was derived from "  *masar*, signifying *tradere*, to deliver, and "masor, a tradition delivered from hand to hand to "posterity without writing, as the Pythagoreans and "druids were wont to do."

PYTHAGORAS lived at Samos, in the reign of Tarquin the Proud, the last King of the Romans, in the year of Rome two hundred and twenty; or, according to Livy, in the reign of Servius Tullius, in the year of the world three thousand four hundred and seventy-two.—From this extraordinary desire of knowledge, he travelled, in order to enrich his mind with the learning of the several countries through which he passed. He was the first that took the name of philosopher, that is, a lover of wisdom; which implied that

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he did not ascribe the profession of *wisdom* to himself, but only the desire of possessing it.*—His maxims of morality were admirable, for he was for having the

* *In Godwyn's Moses and Aaron*, treating of the *Essenes*, we have the following comparisons between their principles and the maxims of Pythagoras:—"Their *dogmata*, their *ordinances* or *constitutions*, did "symbolize in many things with Pythagoras': therefore my purpose "is first to name Pythagoras, and then to proceed with the *Essenes*.—"They follow thus:

"The *Pythagoreans* professed a communion of goods; so did the "*Essenes*; they had one common purse or stock—none richer, none "poorer than other. Out of this common treasury, every one supplied "his own wants without leave, and administered to the necessities of "others: only they might not relieve any of their kindred without "leave from the overseers. They did not buy or sell among themselves, "but each supplied the other's want, by a kind of commutative barter-"ing: yea, liberty was granted to take one from another what they "wanted, without exchange. They performed offices of service mu-"tually one to another; for mastership and service cannot stand with "communion of goods. When they travelled, besides weapons for de-"fence, they took nothing with them; for in whatsoever city or village "they came, they repaired to the fraternity of the *Essenes*, and were "there entertained as members of the same. And if we do attentively "read Josephus, we may observe, that the *Essenes* of every city joined "themselves into one common fraternity or college. Every college had "two sorts of officers, treasurers who looked to the common stock, "provided their diet, appointed each his task, and other public neces-"saries; others who entertained their strangers.

2. "The *Pythagoreans* shunned pleasures; so did the *Essenes*. To "this belonged their avoiding of oil, which, if they touched unawares, "they wiped it off presently.

3. "The *Pythagoreans'* garments were white; so were the *Essenes'* "white also—modest, not costly: when once they put on a suit, they "never changed it till it was worn out or torn.

4. "The *Pythagoreans* forbade *oaths*; so did the *Essenes*. They "thought him a noted liar who could not be believed without an oath.

5. "The *Pythagoreans* had their elders in singular respect; so had the "*Essenes*: the body or whole company of the *Essenes* were distinguished

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study of philosophy tend solely to elevate man to a resemblance of the Deity. He believed that God is a soul diffused through all nature, and that from him

" in four ranks or orders, according to their seniority; and happily, if " any of the superior ranks had touched any of the inferior, he thought " himself polluted, as if he had touched an Heathen.

6. " The *Pythagoreans* drank water; so did the *Essenes* water only " —wholly abstaining from wine.

7. " The *Pythagoreans* used inanimate sacrifice; so did the *Essenes*: " they sent gifts to the *temple*, and did not sacrifice, but preferred the " use of their holy water thereto; for which reason the other Jews for- " bade them all access to the *temple*.

8. " The *Pythagoreans* ascribed all things to fate or destiny; so did " the *Essenes*. In this aphorism all the three Jewish sects differed each " from other—the *Pharisees* ascribed some things to fate, and other " things to man's free will—the *Essenes* ascribed all to fate—the *Sadducees* " wholly denied fate, and ascribed all things to man's free will.

9. " The *Pythagoreans* the first five years were not permitted to " speak in the school, but were initiated *per quinque male silentium*, and " not until then suffered to come into the presence of, or sight of " Pythagoras. To this may be referred the *Essenes'* silence at table, " straightly observed, so that *decem simul sedentibus, nemo loquitur invitis* " *novem*.—Drusius renders it, that ten of them sitting together, none of " them spake without leave obtained of the nine. When any did " speak, it was not their custom to interrupt him with words, but by " nods of the head or beckenings, or holding their finger, or shaking " their heads, and other such like dumb signs and gestures: to signify " their doubtings, disliking, or approving the matter in hand. And to " the time of silence among the *Pythagoreans*, that it must be five years, " may be referred to the imitation of the *Essenes;* for amongst them " none were presently admitted into their society, without full trial " and four years probation.—The first year they received *dolobellum*, a " spade; *perizoina*, a pair of breeches used in bathing; and *vestem* " *albam*, a white garment which the sect affected. At this time they " had their commons allowed them, but without, not in the common " dining hall. The second year they admitted them to the participa- " tion of *holy matters*, and instructed them in the use of them. Two

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human souls are derived: that they are immortal, and that men need only take pains to purge themselves of their vices, in order to be reunited to the Deity.—He made unity the principle of all things, and believed that between God and man there are various orders of spiritual beings, who are the ministers of the Supreme Will. He condemned all images of the Deity, and would have him worshipped with as few ceremonies as possible. His disciples brought all their goods into a common stock—contemned the pleasures of sense—abstained from swearing—eating nothing that had life—and believed in the doctrine of *metempsychosis*, or transmigration of souls.

"years after they admitted them in full manner, making them of their "corporation, after they had received *an oath* truly to observe all the "*rules and orders of the Essenes*. If any brake his oath, one hundred of "them being assembled together, expelled him; upon which expulsion "commonly followed death within a short time: for none, having once "entered this order, might receive alms or any meat from other; and "themselves would feed such a one only with distasteful herbs, which "wasted his body, and brought it very low. Sometimes they would "re-admit such a one, being brought near unto death; but commonly "they suffered him to die in that manner.

10. "The *Essenes* worshipped towards the *Sun* rising.

11. "The *Essenes* bound themselves in their oath, to preserve the "name of angels:" the phrase implying a kind of worshipping of them.

12. "They were above all others strict in the observation of the "*sabbath*-day:—on it they would dress no meat, kindle no fire, remove "no vessels out of their place, no nor ease nature; yea, they observed "every seventh week a solemn pentecost; seven pentecosts every "year."

From the great similitude in the principles of the *Pythagoreans* and *Essenes*, it seems as if they were derived from one origin, varying in some few particulars suitable to the constitutions of the people; and most probably they first sprang from the Egyptian tenets and maxims.

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Some eminent writers deny that Pythagoras taught that souls passed into animals. Reuchlin, in particular, denies this doctrine, and maintains that the *metempsychosis* of Pythagoras implied nothing more than a similitude of manners and desires, formerly existing in some person deceased, and now reviving in another alive.

Pythagoras is said to have borrowed the notion of *metempsychosis* from the Egyptians; others say from the ancient Brachmans.



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LECTURE III.

ON THE RITES, CEREMONIES, AND INSTITUTIONS OF THE ANCIENTS.

THE disciples of Pythagoras were divided into two classes; the first were *simple hearers*, and the last such as were allowed to propose their difficulties, and learn the reasons of all that was taught. The figurative manner in which he gave instructions, was borrowed from the Hebrews, Egyptians, and other orientals.

IF we examine how *morality*, or moral philosophy, is defined, we shall find that it is a conformity to those unalterable obligations which result from the nature of our existence, and the necessary relations of life; whether to God as our creator, or to man as our fellow-creature;—or it is the doctrine of virtue, in order to attain the greatest happiness.

PYTHAGORAS shewed the way to Socrates, though his examples were very imperfect, as he deduced his rules of morality from observations of nature; a degree of knowledge which he had acquired in his communion with the priests of Egypt. The chief aim of Pythagoras' moral doctrine, was to purge the mind from the impurities of the body, and from the clouds of the imagination. His morality seems to have had more purity and piety in it than the other system, but less exactness; his maxims being only a bare explica-

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tion of divine worship, of natural honesty, of modesty, integrity, public-spiritedness, and other ordinary duties of life.

SOCRATES improved the lessons of Pythagoras, and reduced his maxims into fixed or certain principles.

PLATO refined the doctrine of both these philosophers, and carried each virtue to its utmost height and accomplishment; mixing the idea of the universal principle of philosophy through the whole design.

THE ancient masonic record [*appendix*] also says, that Masons knew the way of gaining an understanding of *Abrac*. On this word all commentators (which I have yet read) on the subject of Masonry, have confessed themselves at a loss.

ABRAC, or *Abracar*, was a name which *Basilides*, a religious of the second century, gave to God, who he said was the author of three hundred and sixty-five.

THE author of this superstition is said to have lived in the time of Adrian, and that it had its name after *Abrasan*, or *Abraxas*, the denomination which Basilides gave to the Deity.——He called him the *Supreme God*, and ascribed to him seven subordinate powers or angels, who presided over the heavens:—and also, according to the number of the days in the year, he held that three hundred and sixty-five virtues, powers, or intelligences, existed as the emanations of God: the value, or numerical distinctions, of the let-

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ters in the word, according to the ancient Greek numerals, made 365—A B R A X A Σ.
1 3 100 1 60 1 200.

WITH antiquaries, *Abraxas* is an antique gem or stone, with the word abraxas engraven on it. There are a great many kinds of them, of various figures and sizes, mostly as old as the third century. Persons professing the religious principles of Basilides, wore this gem with great veneration, as an amulet; from whose virtues, and the protection of the Deity, to whom it was consecrated, and with whose name it was inscribed, the wearer presumed he derived health, prosperity, and safety.

THE annexed plate is from a drawing taken in the British Museum, of a gem deposited there; is near twice the size of the original, which is a beryl stone, the form of an egg. The head is in camio, and reversed in taglio. The head is supposed to represent the image of the Creator, under the denomination of Jupiter Ammon:*—the sun and moon on the reverse,

* *Jupiter Ammon*, a name given to the *Supreme Deity*, and who was worshipped under the symbol of the *Sun*. He was painted with *horns*, because with the astronomers the sign *Aries* in the zodiac is the beginning of the year: when the sun enters into the house of Aries, he commences his annual course. Heat, in the Hebrew tongue *Hammah*, in the prophet Isaiah *Hammamin*, is given as a name of such images. The error of depicting him with horns, grew from the doubtful signification of the Hebrew word, which at once expresses *heat*, splendour, or brightness, and also *horns*.

"The *Sun* was also worshipped by the house of *Judah*, under the "name of *Tamuz*, for Tamuz, saith Hierom, was *Adonis*, and Adonis "is generally interpreted the *Sun*, from the Hebrew word *Adon*,

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the *Osiris and Isis* of the Egyptians; and were used hieroglyphically to represent the omnipotence, omnipresence, and eternity of God. The star† seems to be

" signifying *dominus*, the same as *Baal* or *Moloch*, formerly did the *lord* " *or prince of the planets*. The month which we call June, was by the " Hebrews called Tamuz; and the entrance of the sun into the sign " Cancer, was in the Jews' astronomy termed *Tekupha Tamuz*, the re- " volution of Tamuz.—About the time of our Saviour, the Jews held " it unlawful to pronounce that essential name of God *Jehovah*, and " instead thereof read *Adonai*, to prevent the heathen blaspheming that " holy name, by the adoption of the name of *Jove*, &c. to the idols.— " Concerning *Adonis*, whom some ancient authors call *Osiris*, there are " two things remarkable; αφανισμος, the death or loss of Adonis, and " ευρεσις, the finding of him again: as there was great lamentation " at his loss, so was there great joy at his finding. By the death or " loss of *Adonis*, we are to understand the departure of the *Sun*; by his " finding again, the return of that luminary. Now he seemeth to de- " part twice in the year; first, when he is in the tropic of Cancer, in " the farthest degree northward; and, secondly, when he is in the " tropic of Capricorn, in the farthest degree southward. Hence we " may note, that the Egyptians celebrated their *Adonia* in the month " of November, when the sun began to be farthest southward, and the " house of *Judah* theirs in the month of June, when the sun was " farthest northward; yet both were for the same reasons. Some " authors say, that this lamentation was performed over an image in " the night season; and when they had sufficiently lamented, a candle " was brought into the room, which ceremony might *mystically* denote " the return of the *Sun*, then the *priest*, with a soft voice, muttered this " form of words, " *Trust ye in God, for out of pains salvation is come unto* " *us.*"——*Godwyn's Moses and Aaron.*

† " Our next inquiry is, what idol was meant by *Chiun* and " *Remphan*, otherwise, in ancient copies, called *Rephom*. By Chiun we " are to understand *Hercules*, who, in the Egyptian language, was called " *Chon*. By Rephan, we are to understand the same *Hercules*; for " Rephaim, in holy tongue, signifieth *gyant*. By Hercules, we may " understand the planet of the *Sun*. There are etymologists that de-

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used as a point only, but is an emblem of *Prudence*, the third emanation of the Basilidian divine person. The scorpion,* in hieroglyphics, represented malice and wicked subtlety, and the serpent‖ an heretic;—the

" rive Hercules' name from the Hebrew *Hiercol, illuminavit omnia:* " the Greek etymology ηερας κλεος, *aeris gloria*, holds correspondency " with the Hebrew, and both signifieth that universal light which " floweth from the *Sun*, as water from a fountain. Porphyry inter- " preteth *Hercules' twelve labours*, so often mentioned by the poets, to " be nothing else but the *twelve signs of the zodiac*, through which the " sun passes yearly. But some may question whether the name of " Hercules was ever known to the Jews? It is probable it was, for " *Hercules was god of the Tyrians*, from whom the Jews learned much " idolatry, as being their near neighbours. It is apparent, that in the " time of the *Maccabees* the name was commonly known unto them; for " *Jason* the high priest sent three hundred drachms of silver to the " sacrifice of Hercules. 2 Mac. iv. 19.——The *star of Remphan* is " thought to be the *star* which was painted in the forehead of *Moloch;* " neither was it unusual for the heathen to paint their idols with such " *symbolica additamenta.*"——*Godwyn's Moses and Aaron.*

The Egyptian *Apis* was to bear such mark.

* I own myself doubtful of the implication of these hieroglyphics: I am inclined to believe the whole of them implied the tenets of the Egyptian philosophy;—that the *scorpion* represents *Egypt*, being her ruling sign in the zodiac;—and that the *serpent* represents a religious tenet. The learned Mr. Bryant proves to us, that it was adopted amongst the ancients, as the the most sacred and salutary *symbol*, and rendered a chief object of adoration; in so much, that the worship of the *serpent* prevailed so, that many places as well as people received their names from thence.

‖ —" The corruptions flowing from the *Egyptian philosophy*, when " adapted to *christianity*, were these: they held that the God of the " Jews was the *Demiurgus:* that to overthrow and subvert the power " and dominion of this *Demiurgus*, *Jesus*, one of the *celestial Æons*, was " sent by the *Supreme Being* to enter into the body of the man *Christ*, " in the shape of a *dove:* that *Christ*, by his miracles and sufferings, " subverted the kingdom of the *Demiurgus;* but when he came to suf-

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implication whereof seems to be, that heresy, the subtleties and vices of infidels, and the devotees of satan, were subdued by the knowledge of the true God;—the inscription I own myself at a loss to decypher; the characters are imperfect, or ill copied.†

THE *Moon*, with divines, is an hieroglyphic of the *christian church*, who compared I. C. to the *Sun*, and the *church* to the *Moon*, as receiving all its beauty and splendour from him.

IN church history, *Abrax* is noted as a mystical term, expressing the Supreme God; under whom the Basilidians supposed three hundred and sixty-five de-

"fer, the *Æon Jesus* carried along with him the soul of *Christ*, and left "behind upon the cross, only his body and animal spirit: that the "*serpent* who deceived *Eve*, ought to be honoured, for endeavouring to "rescue men from their slavery to the *Demiurgus*."

Key to the New Testament.

† I have obtained two constructions of the inscriptions on the *Abrax*. The one is, "*The earth shall praise thee*, 1305," purporting the date of the sculpture.—This date can have no relation to the christian æra; Basilides existed in the earliest age of christianity, and the ensignæ with which the gem is engraven, have relation, most evidently, to the Egyptian philosophy; which renders it probable this antique owes its creation to very remote ages. The other construction, without noticing the numerals, is "*Terra declarat laudem magnificentiamque "tuam*." Both these gentlemen say the characters are very rude and imperfect.

As to the numerals, computing the date from the deluge, it will relate to that remarkable æra of David's conquest of Jerusalem, and settling the empire and royal seat there. The descendants of Ham would probably take their date from the departure of Noah's sons from the ark.

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pendent deities:—it was the principle of the gnostic hierarchy; whence sprang their multitudes of Thæons. From *Abraxas* proceeded their *primogænial mind*;—from the primogænial mind, the *logos* or word;—from the logos, the *Phronæsis* or prudence;—from phronæsis, *Sophia* and *Dynamis*, or wisdom and strength;—from these two proceeded *principalites, powers, and angels*; and from these other angels, of the number of three hundred and sixty-five, who were supposed to have the government of so many celestial orbs committed to their care.—The *Gnostics** were a sect of Christians

* "Of the Gentiles who were converted to christianity, the most "dangerous and pernicious kind, were those who were infected with "the *Egyptian philosophy*; a system, as it was then taught, entirely "chimerical and absurd. The Christians of this sort assumed to them-"selves the name of *Gnostics*; a word of Greek extraction, implying in "it a knowledge of things much superior to that of other men. This "word doth not occur in the New Testament; but the *Nicolaitans* "made mention of in the apocalypse of St. John, seem to have been of "the *gnostic sect*; and most of the errors maintained by *Cerinthus*, and "opposed in the gospel of St. John, may be derived from the same "source. When we say the gentile converts were chiefly liable to the "gnostic infection, we must not be understood to exclude those of the "Jewish race, many of whom were tainted with it, but they seem to "have derived it from the *Essenes*. The maintainers of the Egyptain "philosophy held, that the *Supreme Being*, the infinitely perfect and "happy, was not the creator of the universe, nor the alone independent "Being: for, according to them, matter too was eternal. The *Supreme "Being*, who resides in the immensity of space, which they call "*Peteroma*, or fullness, produced from himself, say they, other immortal "and spiritual natures, stiled by them *Æons*, who filled the residence "of the Deity with beings similar to themselves. Of these beings "some were placed in the higher regions, others in the lower. Those "in the lower regions, were nighest to the place of matter, which "originally was an inert and formless mass, till one of them, without "any commission from the Deity, and merely to shew his own dex-

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having particular tenets of faith;—they assumed their name to express that new knowledge and extraordinary light to which they made pretensions; the word *gnostic* implying an enlightened person.

THE gnostic hierarchy here pointed out, represents to us the degrees of etherial persons or emanations of the Deity. This leads me to consider the hierarchy of the christian church in its greatest antiquity, which, in the most remote times, as a society, consisted of several orders of men, viz. *rulers*, *believers*, and *catechumens*: the rulers were bishops, priests, and deacons; the believers were perfect Christians, and the catechumens imperfect.

CATECHUMENS were candidates for baptism.—They were admitted to the state of catechumen by the imposition of hands, and the sign of the cross. Their introduction to baptism was thus singular;—some days before their admission, they went veiled; and it

" terity, reduced it into form and order, and enlivened some parts of " it with animal spirit. The being who atchieved all this they called " the *Demiurgus*, the *operator*, *artificer*, or *workman*; but such was the " perverseness of matter, that when brought into form, it was the " source of all evil. The *Supreme Being*, therefore never intended to " have given it a form, but as that had been now done, he, in order " to prevent mischief as much as possible, added to the animal spirit " of many of the enlivened parts *rational powers*. The parts to whom " rational powers were thus given, were the *original parents* of the " *human race*; the other animated parts were the *brute creation*.—" Unluckily, however, the interposition of the Supreme Being was in " vain; for the *Demiurgus* grew so aspiring, that he seduced men from " their allegiance to the *Supreme Being*, and diverted all their devotion " to himself."—*Key to the New Testament*.

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was customary to touch their ears, saying, *Be opened;* and also to anoint their eyes with clay: both ceremonies being in imitation of our Saviour's practice, and intended to shadow out to the candidates their ignorance and blindness before their initiation. They continued in the state of catechumen, until they proved their proficiency in the catechistic exercises, when they were advanced to the second state, as believers.

As the *Druids** were a set of religious peculiar to Gaul and Britain, it may not be improper to cast our

* Tacitus saith, "among the Britons, there is to be seen in their "ceremonies and superstitious persuasions, an apparent conformity "with the Gauls." Both nations had their *Druidæ*, as both Cæsar and Tacitus evidence; of whom Cæsar thus recordeth: "The *Druidæ* "are present at all divine service; they are the overseers of public "and private sacrifices, and the interpreters of religious rites and "ceremonies. They are the preceptors of youth, who pay them the "highest honour and esteem. They determine all controversies, both "public and private. In the cases of heinous offences, murder, or "manslaughter, they judge of the matter, and give rewards, or decree "penalties and punishments. They determine disputes touching in-"heritance and boundaries of lands. If either private person or body "politic obey not their decree, they debar them from religious cere-"monies, as excommunicate; which is esteemed by this people as a "grievous punishment. Whoever are under this interdict, are esteem-"ed wicked and impious persons, and are avoided by all men, as "fearing contagion from them: they have no benefit of the law, and "are incapacitated from holding any public office. Of the *Druidæ* "there is a chief, who hath the greatest authority amongst them: at "his death, the most excellent person amongst them is elected as his "successor; but, upon any contest, the voice of the *Druidæ* is required; "—sometimes the contest is determined by arms.—They, at a certain "season of the year, hold a solemn session within a consecrated place "in the Marches of the Carnites (near Charles, in France): hither

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eyes on the ceremonies they used: their antiquity and peculiar station, render it probable some of their rites and institutions might be retained, in forming the ceremonies of our society. In so modern an æra as

"resort, as unto the term, from all parts, all persons having contro-
"versies or suits at law; and the decree and judgment there delivered
"is religiously obeyed. Their learning and profession is thought to
"have been first devised in Britain, and so from thence translated into
"France: and in these days they that desire more competent learning
"therein, go thither for instruction. The *Druids* are free from tributes
"and service in war; and like these immunities, are they also exempt
"from all state impositions. Many, excited by such rewards, resort
"to them to be instructed. It is reported, they learn by heart many
"verses. They continue under this discipline for certain years, it
"being unlawful to commit any of their doctrines to *writing*. Other
"matters which they trust to writing, is written in the Greek *alphabet*.
"This order they have established, I presume, for two reasons; be-
"cause they would not have their doctrines divulged, nor their pupils,
"by trusting to their books, neglect the exercise of the memory. This
"one point they are principally anxious to inculcate to their scholars,
"that man's soul is immortal, and, after death, that it passeth from
"one man to another. They presume by this doctrine men will con-
"temn the fear of death, and be steadfast in the exercise of virtue.—
"Moreover, concerning the stars and their motions, the greatness of
"heaven and earth, the nature of things, the power and might of the
"Eternal Divinity, they give many precepts to their pupils."

From Pliny we learn, "The *Druidæ* (for so they call their diviners,
"wisemen, and priests) esteem nothing in the world more sacred than
"misleto, and the tree which produces it, if it be an *oak*. The priests
"choose *groves of oak* for their divine service: they solemnize no sa-
"crifice, nor celebrate any sacred ceremonies without the branches and
"leaves of *oak*; from whence they may seem to claim the name of
"*Dryidæ* in Greek. Whatsoever they find growing to that tree, be-
"sides its own proper produce, they esteem it as a gift sent from
"heaven, and a sure sign that the Deity whom they serve hath chosen
"that peculiar tree. No wonder that misleto is so revered, for it is
"scarce and difficult to be found; but when they do discover it, they

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one thousand one hundred and forty, they were reduced to a regular body of religious in France, and built a college in the city of Orleans. They were heretofore one of the two estates of France, to whom were committed the care of providing sacrifices, of prescribing laws for worship, and deciding controversies concerning rights and properties.

In the most distant antiquity in ancient Gaul and Britain, they were elected out of the best families, and were held both from the honours of their birth and office in the greatest veneration. Their study was astrology, geometry, natural history, politics, and geography: they had the administration of all sacred things, were the interpreters of religion, and the judges of all matters indifferently. They had a chief or arch-druid in every country. They had the tutorage of youth, and taught them many verses, which they caused them to learn by heart, without the assistance of writing; in which manner they instructed them in the mysteries of their religion, the sciences,

" gather it very devoutly, and with many ceremonies. To that end " they observe that the moon be just six days old, for on that day " their months and new years commence, and also their several ages, " which have their revolutions every thirty years. They call the " misleto *all-heal*, for they have an opinion that it is an universal remedy " against all diseases. When they are about to gather it, after they " have duly prepared their sacrifices and festivals under the tree, they " bring thither two young bullocks, milk-white, whose horns are then " and not before bound up; this done, the priest arrayed in a surplace " or white vesture, climbeth the tree, and with a golden bill cutteth " off the misleto, which those beneath receive in a white cloth; they " then slay the beasts for sacrifice, pronouncing many orisons and " prayers, " *that it would please God to bless these his gifts, to their good* " *on whom he had bestowed them.*"

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and politics. At the conclusion of each year, they held a general festival and assembly, in which they paid their adoration, and offered gifts to the *God of Nature*, bringing with them misleto and branches of oaks; in mystic verses, supplicating for approaching spring, and renewing the year. At their sacrifices,

¶ I cannot quit the subject of the Druids' worship, without taking notice of the charge made against them by *Solinus* and *Dio Cassius*, "*that they offered human victims, or men's flesh, in their sacrifices.*"—If we examine this charge with candour, we will not impute to them so great an offence against the God of Nature and Humanity, as appears at first sight: they were judges of all matters, civil and religious;—they were the executors of the law: as being the ministers of God, to them was committed the administration of justice. I shall admit that they used human sacrifices, but those sacrifices were criminals; were offenders against society, obnoxious to the world for their sins, and adjudged to be deserving of death for their heinous wickedness. The great attributes of God, to which they paid the most religious deference, was Justice:—to the God of Justice they offered up those offenders who had sinned against the laws:—punishments by death were of very early date, and such punishments have never been esteemed a stigma on the states in which they were used.—Such executions, by the Druids, were at once designed as punishments and examples: the utmost solemnity, and the most hallowed rites, preceded and prepared this tremendous exhibition, to impress on the minds of the spectators the deepest religious reverence; and the utmost horror of the sufferings, and detestation of the crimes for which they suffered, were endeavoured to be instilled into the hearts of those who were present at this execution, by the doctrine of the Druids. The criminals were shut up in an effigy of wicker work, of a gigantic size, in whose chambers of tribulations they suffered an ignominious death, by burning.—This effigy represented the *Tyrian Hercules*, whose name of Remphan, in the Hebrew tongue, implies a *giant*.—With him came the Phœnicians to this land, from whom the Amonian rites and Hebrew customs were taught to the Druids.—Under this name, worship was also paid to the God of Nature, symbolized by the *Sun*.—In

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and in their religious offices, they wore white apparel; and the victims were two white bulls. They opened a sessions once a year, in a certain consecrated place, in which all causes were tried and determined. They worshipped one Supreme God, immense and infinite; but would not confine their worship to temples built with human hands; professing the universe was the temple of the Deity; esteeming any other inconsistent with his attributes. Their whole law and religion were taught in verse. Some Druids spent twenty years in learning to repeat those sacred and scientific distichs, which it was forbidden to commit to writing; by which means they were withheld from the vulgar. Such was the aversion and enmity entertained by the Romans against the Druids, that (as Suetonius says) their rites were prohibited by Augustus, and totally abolished by Claudius Cæsar.

MANY probable conjectures have been made, that the Phœnicians* visited this land in very early ages.

honour and commemoration of him, the criminals were committed to his effigy, as being delivered to the God of Justice.

* "When we speak of the Phœnicians, we must distinguish the "times with accuracy. These people possessed originally a large ex- "tent of countries, comprised under the name of the land of *Canaan*. "They lost the greatest part of it, by the conquests of the Israelites "under Joshua. The lands which fell in division to the tribe of "Asher, extended to Sidon; that city notwithstanding was not sub- "dued. If the conquests of Joshua took from the Phœnicians a great "part of their dominion, they were well paid by the consequences of "that event. In effect, the greatest part of the ancient inhabitants of "Palestine, seeing themselves threatened with entire destruction, had "recourse to flight to save themselves. Sidon offered them an asylum. "By this irruption of the Hebrew people, the Sidonians were enabled

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It has been attempted to be proved, from the similarity of the habit worn, and staff carried, by the western Britons. This staff was used by the Druids, and has the name of *Diogenes' staff*. In a description given by Mr. Selden of some statues of Druids which were dug up at Wichtelberg, in Germany, it is particularly mentioned. The Phœnicians most probably introduced to these teachers the laws and customs known amongst the ancient Hebrews, and specified in the Levitical institutions. The altars or temples of the Druids, and also their obelisks, or monuments of memorable events, of which many remains are to be

" to send colonies where ever they thought proper. Sidon lent them " ships, and made good use of these new inhabitants, to extend their " trade and form settlements. From hence that great number of co- " lonies, which went then from Phœnicia, to spread themselves in all " the country of Africa and Europe."—We may date this event about the year of the world two thousand four hundred and fifty-three, and one thousand four hundred and fifty-one years before Christ.

" Spain was not the only country beyond the pillars of Hercules " which the Phœnicians penetrated. Being familiarized with the na- " vigation of the ocean, they extended themselves to the left of the " Straits of Cadiz as far as the right.—Strabo assures, that these people " had gone over a part of the western coast of Africa a little time " after the war of Troy.

" We might perhaps determine their passage into England, by a " reflection which the reading of the writers of antiquity furnishes us " with: they are persuaded that all the *tin* that was consumed in the " known world came from the isles of Cassitorides; and there is no " doubt that these isles were the Sorlingues, and a part of Cornwall. " We see by the books of Moses, that in his time *tin* was known in " Palestine. Homer teaches us also, that they made use of this metal " in the *heroic ages*. It should follow then, that the Phœnicians had " traded in England in very remote antiquity."

De Goguet on the Original of Arts and Sciences.

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seen at this day, bear the greatest similarity to those mentioned in the Old Testament: Gen. xxviii. 16, "*And Jacob awaked out of his sleep, and said, Surely the* "*Lord is in this place, and I knew it not.*"—Ver. 17, "*And he was afraid, and said, How dreadful is this* "*place! this is none other but the house of God, and this is* "*the gate of heaven.*"—Ver. 18, "*And Jacob rose up* "*early in the morning, and took the stone that he had put* "*for his pillow, and set it up for a pillar, and poured oil* "*upon the top of it.*"—Ver. 22, "*And this stone, which* "*I have set up for a pillar, shall be God's house.*"—Exod. xx. 25, "*And if thou wilt make me an altar of stone,* "*thou shalt not build it of hewn stone; for if thou lift up* "*thy tool upon it, thou hast polluted it.*"—Exod. xxiv. 4, "*And Moses wrote all the words of the Lord, and rose up* "*early in the morning, and builded an altar under the hill,* "*and twelve pillars according to the twelve tribes of* "*Israel.*"—Ver. 5, "*And he sent young men of the* "*children of Israel, which offered burnt-offerings of oxen* "*unto the Lord.*"—Deut. xxvii. 2, "*And it shall be on* "*the day when ye shall pass over Jordan unto the land* "*which the Lord thy God giveth thee, that thou shalt set* "*thee up great stones.*"—Ver. 4, "*Therefore it shall be* "*when ye be gone over Jordan, that ye shall set up these* "*stones, which I command you this day in mount Ebal.*"—Ver. 5, "*And there thou shalt build an altar unto the* "*Lord thy God, an altar of stones: thou shalt not lift up* "*any iron tool upon them.*"—Ver. 6, "*Thou shalt build* "*the altar of the Lord thy God of whole stones, and thou* "*shalt offer burnt-offerings thereon unto the Lord thy* "*God.*"——It was usual to give those places the name of the house of the Lord. 1 Chro. xxii. 1, "*This is* "*the house of the Lord God, and this is the altar of the*

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"*burnt-offering for Israel.*"—This is said of the altar erected by David, where afterwards the brazen altar stood in Solomon's temple.

THE oak* was held sacred by the Druids, under whose branches they assembled, and held their solemn rites. The oak and groves of oak were also held in great veneration by the Hebrews and other ancient nations, as appears by Deuteronomy xii. 2, 3.—Judges vi. 19.—1 Kings xviii. 19.—2 Kings xxi. 37.—2 Chro. xv. 16, 17.—Deut. vii. 5, and xvi. 21.—Exod. xxxiv. 13.—Judges iii. 7.†——Isaiah i. 29, "*They shall be* "*ashamed of the oaks which they have desired.*"——The

* Diodorus Siculus termeth the Gaulish priests Σαρονιδας, which betokenth an *oak*.

Bryant, in his Analysis, speaking of those who held the Amonian rites, says—"In respect to the names which this people, in process of "time, conferred either upon the deities they worshipped, or upon the "cities they founded, we shall find them either made up of the names "of those personages, or else of the titles with which they were in "process of time honoured."—He proceeds to class those, and reduce them to radicals, as he terms them, and *inter alia* gives the monosyllable Σαρ, *Sar*.—"Under the word *Sar*, says he, we are taught that, as "*oaks* were stiled *Sarenides*, so likewise were the ancient Druids, by "whom the *oak* was held sacred.—This is the title which was given "to the *priests of Gaul*, as we are informed by Diodorus Siculus; and, "as a proof how far the Amonian religion was extended, and how "little we know of druidical worship, either in respect of its *essence* or "its *origin*."——*Bryant's Analysis of Ancient Mythology.*

Maximus Tyrius says, "the Celts (or Gauls) worshipped Jupiter, "whose symbol or sign is the highest *oak*."

The Saxons called their sages Dryy, from the Druids.

† Deuteronomy xii. 2, 3—"Ye shall utterly destory all the places "wherein the nations which ye shall possess served their gods, upon "the high mountains, and upon the hills, and under every green tree.

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French Magi held the Δρυσ, or oak, in great veneration:*—the Celtæ revered the oak as a type or embelm of Jupiter.†

I HAVE been thus particular on this subject, as it encourages a conjecture, that the Druids gained their principles and maxims from the Phœnicians, as appears from those similarities before remarked:‖ and

" And ye shall overthrow their altars, and break their pillars, and burn " their groves with fire, and ye shall hew down the graven images of " their gods, and destroy the names of them out of that place."

Judges vi. 19—" The flesh he put into a basket, and he put the " broth in a pot, and he brought it out unto him under the oak, and " presented it."

1 Kings xviii. 19—" And the prophets of the groves four " hundred."

2 Kings xxi. 3—" For he built up again the high places, which Hezekiah his father had destroyed, and he reared up altars for Baal, " made a grove, as did Ahab King of Israel, and worshipped all the " host of heaven, and served them."

Ver. 7—" And he set a graven image of the grove which he had " made," &c.

2 Chron. xv. 16—" He removed her from being queen, because " she made an idol in a grove."

Ver. 17—" But the high places were not taken away out of " Israel."

Deut. vii. 5—" Ye shall destroy their altars, and break down their " images, and cut down their groves, and burn their graven images " with fire."

Ch. xvi. ver. 21—" Thou shalt not plant thee a grove of any trees " near unto the altar of the Lord thy God."

Exodus xxxiv. 13—" But ye shall destroy their altars, break their " images, and cut down their groves."

Judges iii. 7—" And the children of Israel, &c. served Baalim, " and the groves."

* Plin. Nat. Hist. † Maximus Tyrius.

‖ " In the plain of Tormore, in the isle of Arran, are the remains

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thence it may be conceived, they also received from them the doctrines of Moses; and the original principles of wisdom and truth, as delivered down from the earliest ages.

THE oak hieroglyphically represents strength, virtue, constancy, and sometimes longevity:—under these symbolical characters, it might be revered by the Druids: and the misletoe, which they held in the utmost veneration, has excellent medicinal qualities, which, in those days of ignorance, might form the chief of their *materia medica;* being a remedy for epilepsies and all nervous disorders, to which the Britons in those ages might be peculiarly subject, from the woodiness of the country, the noxious respiration proceeding from the large forests, the moisture of the air from extensive uncultivated lands, and the maritime situation of this country.

FROM all these religious institutions, rites, customs, and ceremonies, which bear in many degrees a striking similarity to those of this society, we may naturally conjecture, that the founders of our maxims,

" of four circles, and by their sequestered situation, this seems to have " been sacred ground. These circles were formed for religious pur- " poses: Boethius relates, that Mainus, son of Fergus I. a restorer and " cultivator of *religion*, after the *Egyptian manner*, (as he calls it) insti- " tuted several new and solemn ceremonies; and caused great stones " to be placed in form of a circle: the largest was situated towards the " south, and served as an altar for the sacrifices to the immortal gods. " Boethius, lib. ii. p. 15. Boethius is right in part of his account: the " object of the worship was the *Sun;* and what confirms this, is the " situation of the altar, pointed towards that luminary in his meridian " glory."——*Pennant's Voyage to the Hebrides.*

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had in view the most ancient race of Christians, as well as the first professors of the worship of the God of Nature. Our ancient record, which I have mentioned, brings us positive evidence of the Pythagorean doctrine, and Basilidian principles, making the foundation of our religious and moral rules.—The following Lectures will elucidate these assertions, and enable us, I hope, with no small degree of certainty, to prove our original principles.



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LECTURE IV.

THE NATURE OF THE LODGE.

I NOW take upon me to prove my first proposition, and to shew that the first state of a *Mason* is representative of the first stage of the worship of the true God.

THE LODGE, when revealed to an entering Mason, discovers to him *a representation of the world;** in which, from the wonders of nature, we are led to

* "The proportion of the measures of the *tabernacle* proved it to "be an imitation of the system of the *world;* for that third part "thereof which was within the four pillars to which the priests were "not admitted, is as it were an heaven peculiar to *God:* but the "space of the twenty cubits, is as it were *sea and land*, on which men "live: and so this part is peculiar to the priests only.

"When Moses distinguished the tabernacle into three parts, and "allowed two of them to the priests, as a place accessible and com-"mon, he denoted *the land and the sea;* for these are accessible to all. "But when he set apart the third division for *God*, it was because "*heaven* is inaccessible to men. And when he ordered *twelve loaves* to "be set on the table, he denoted the *year*, as distinguished into so "many months. And when he made the *candlestick* of seventy parts, "he secretly intimated the *decani*, or seventy divisions of the planets. "And as to the seven lamps upon the candlesticks, they referred to the "course of the *planets*, of which that is the number. And for the "veils, which were composed of *four things*, they declared the *four* "*elements*. For the fine linen, was proper to signify the *earth*, because "the flax grows out of the earth. The purple signified the *sea*, because "that colour is dyed by the blood of a sea shell fish. The blue is fit "to signify the *air*, and the scarlet will naturally be an indication

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contemplate the *great Original*, and worship Him for his mighty works; and we are thereby also moved to exercise those moral and social virtues, which become mankind, as the servants of the great Architect

" of *fire*. Now the vestment of the high priest being made of linen, " signified the *earth*; the blue denoted the *sky*, being like lightning in " its pomegranates, and in the noise of the bells resembling thunder. " And for the ephod, it shewed that God had made the universe of " *four elements*; and as for the gold interwoven, I suppose it related " to the splendour by which all things are enlightened. He also ap- " pointed the breast-plate to be placed in the middle of the ephod, to " resemble the *earth*; and the girdle which encompassed the high " priest round, signified the *ocean*. Each of the sardonyxes declares to " us *the Sun and the Moon*; those I mean that were in the nature of " buttons on the high priest's shoulders. And for the twelve stones, " whether we understand by them the *months*, or whether we under- " stand the like number of the *signs of that circle*, which the Greeks " call the *zodiac*, we shall not be mistaken in their meaning. And for " the mitre, which was of a blue colour, it seems to me to mean " *heaven*; for how otherwise could the name of God be inscribed upon " it? That it was also illustrated with a crown, and that of gold also, " is because of that splendour with which God is pleased."

Josephus' Antiq. chap. vii.

In another place Josephus says, the candlestick was emblematical of the *seven days of creation and rest*.

" The tabernacle set up by the Israelites in the desert, may never- " theless give some ideas of the manner in which, at that time, the " *Egyptian temples* were constructed. I believe really, that there must " have been some relation between the taste which reigned in these " *edifices* and the *tabernacle*. The *tabernacle*, though only a vast tent, " had a great relation with architecture. We ought to look upon it " as a representation of the *temples and palaces of the East*. Let us re- " collect what we have said before of the form of government of the " Hebrews. The Supreme Being was equally their *God and King*.— " The tabernacle was erected with a view to answer to that double " title. The Israelites went there sometimes to adore the Almighty, " and sometimes to receive the orders of their sovereign, present in

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of the world; in whose image we were formed in the beginning.

THE *Creator*, designing to bless man's estate on earth, opened the hand of his divine benevolence with good gifts;—he hath spread over the world the illumined canopy of heaven;—the covering of the tabernacle, and the veil of the temple at Jerusalem, were representations of the celestial hemisphere, and were "*of blue, of crimson, and purple;*" and such is the covering of the Lodge.*—As an emblem of God's power, his goodness, omnipresence, and eternity, the Lodge is adorned with the image of the SUN;† which he

"a sensible manner in the presence of his people. I think then we "ought to look upon the tabernacle, as a work which *God* would have, "that the structure should have relation with the edifices destined in "the East, whether for the worship of the *gods*, or the habitation of "*kings*. The whole construction of the tabernacle presented moreover "the model of an edifice, regular and distributed with much skill.— "All the dimensions and proportions appeared to have been observed "with care, and perfectly well adapted."——DE GOGUET.

* 2 Chron. iii. 14, "And he made the veil of blue, and purple, "and crimson, and fine linen, and wrought cherubims thereon."—See also Josephus.

† Besides what is already noted touching the Amonian rites and the worship of the *Sun*, the doctrine of the Magians was "the *Original* "*Intelligence*, who is the first principle of all things, discovers himself "to the mind and understanding only, but he hath placed the *Sun* as "his image in the visible universe, and the beams of that bright lumi- "nary are but a faint copy of the glory that shines in the higher "heavens."—It appears to the man studying nature, that the *Sun* is the most probable place in the universe for the *throne* of the *Deity*; from whence are diffused throughout creation light and heat:—a subtle *essence* inexhausting and self-subsisting—conveying, or in them-

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ordained to arise from the East, and open the day; thereby calling forth the people of the earth to their worship, and exercise in the walks of virtue.

THE great Author of all hath given the *Moon* to govern the night; a fit season for solemn meditation. —When the labours of the day are ended, and man's mind is abstracted from the cares of life, then it is for our soul's recreation to walk forth, with contemplative mind, to read the great works of the Almighty in the starry firmament, and in the innumerable worlds which are governed by his will; and thence to meditate on his omnipotence.*—Our thoughts returning from this glorious scene towards ourselves, we discern the diminutiveness of man, and by a natural inference,

selves being, the *operative spirits* which conduct the *works of God* through all the *field of nature*.

Psalm civ. 1, "Bless the Lord, O my soul. O Lord, my God, "thou art very great, thou art cloathed with honour and majesty."

Ver. 2, "Who coverest thyself with light, as with a garment."

Ver. 3, "Who maketh the clouds his chariot, who walketh upon "the wings of the wind."

Ver. 4, "Who maketh his angels spirits, and *his ministers a flaming "fire.*"

* "O majestic *night!*
"Nature's great ancestor! day's elder born!
"And fated to survive the transient sun!
"By mortals, and immortals, seen with awe!
"A starry crown thy raven brow adorns,
"An azure zone thy waist; clouds in heav'n's loom
"Wrought thro' varieties of shape and shade,
"In ample folds of drapery divine,
"Thy flowing mantle form, and heav'n throughout
"Voluminously pour thy pompous train.
"Thy gloomy grandeurs (Nature's most august
"Inspiring aspect) claim a grateful verse

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confess the benevolence of that God, who regardeth us (such minute atoms) in the midst of his mighty works; whose *universal love* is thus divinely expressed, "*That not a sparrow shall fall without your father; but* "*the very hairs of your head are all numbered.*"

WHEN the world was under the hands of her great Architect, she remained dark, and without form; but the divine fiat was no sooner pronounced, than behold there was light*—creation was delivered from dark-

"And like a sable curtain starr'd with gold,
"Drawn o'er my labours past shall close the scene!"
Young's Night Thoughts.

* "Silence, ye troubled waves, and thou deep, peace,
"Said then th' omnific word, your discord end:
"Nor stay'd, but on the wings of cherubim
"Uplifted in paternal glory rode
"Far into *Chaos*, and the world unborn;
"For *Chaos* heard his voice: him all his train
"Follow'd in bright procession, to behold
"*Creation* and the wonders of his might.
"Then stay'd the fervid wheels, and in his hand
"He took the golden compasses, prepar'd
"In God's eternal store, to circumscribe
"This universe and all created things:
"One foot he centr'd, and the other turn'd
"Round thro' the vast profundity obscure,
"And said, thus far extend, thus far thy bounds,
"This be thy just circumference, *O world.*
"Let there be *Light*, said God, and forthwith light
"Ethereal, first of things, quintessence pure
"Sprung from the deep, and from her native East
"To journey thro' the aery gloom began,
"Spher'd in a radiant cloud, for yet the *Sun*
"Was not; she in a cloudy tabernacle
"Sojourn'd the while.

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ness, and the sun shot forth instantaneous rays over the face of the earth.—He gave that great constellation to the espousal of nature, and vegetation sprang from the embrace; the moon yielded her influence to the waters, and attraction begat the tides.

REMEMBERING the wonders in the beginning, we claiming the auspicious countenance of heaven on our virtuous deeds, assume the figures of the *Sun* and *Moon*, as emblematical of the great *Light of Truth* discovered to the first men; and thereby implying, that, as true Masons, we stand redeemed from darkness, and are become the sons of *Light*: acknowledging in our profession our adoration of Him, who gave *Light* unto his works. Let us then, by our practice and conduct in life, shew that we carry our emblems worthily; and, as the children of *Light*, that we have turned our backs on works of *Darkness*, *Obscenity* and *Drunkenness*, *Hatred* and *Malice*, *Satan* and his *dominions*; preferring *Charity*, *Benevolence*, *Justice*, *Temperance*, *Chastity*, and *Brotherly Love*, as the acceptable service on which the *great Master of all*, from his beatitude, looks down with approbation.

THE same divine hand, pouring forth bounteous

—— "Thus was the first day ev'n and morn:
"Nor past uncelebrated, nor unsung
"By the celestial quires, when orient *Light*
"Exhaling first from darkness they beheld
"Birth-day of heaven and earth; with joy and shout
"The hollow universal orb thy fill'd,
"And touch'd their golden harps, and hymning prais'd
"God and his works, *Creator*, him thy sung."

Milton's Paradise Lost.

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gifts, which hath blessed us with the sight of his glorious works in the heavens, hath also spread the earth with a beauteous carpet: he hath wrought it in various colours; fruits and flowers, pastures and meads, golden furrows of corn, and shady dells, mountains skirted by nodding forests, and valleys flowing with milk and honey:—he hath wrought it "*as it were in* "*mosaic work*," giving a pleasing variety to the eye of man:—he hath poured upon us his gifts in abundance; not only the necessaries of life, but also "*wine to glad-* "*den the heart of man, and oil to give him a chearful* "*countenance:* and that he might still add beauty to the scene of life wherein he hath placed us, his highly-favoured creatures, he hath skirted and bordered the earth with the ocean;—for the wise Creator having made man in his own image, not meaning in the likeness of his person, but spiritually, by breathing into his nostrils the breath of life, and inspiring him with that resemblance of the Divinity, *an intellectual spirit.* He skirted the land with the ocean, not only for that salubrity which should be derived from its agitation, but also that to the genius of man, a communication should be opened to all the quarters of the earth; and that, by mutual intercourse, men might unite in mutual good works, and all become as members of one society. These subjects are represented in the flooring of the Lodge.

THE universe is the *temple* of the Deity whom we serve:——*Wisdom*, *Strength*, and *Beauty* are about his throne, as the pillars of his works; for his wisdom is infinite, his strength is in omnipotence, and beauty stands forth through all his creation in symmetry and

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order:—he hath stretched forth the heavens as a canopy, and the earth he hath planted as his footstool:—he crowns his temples with the stars, as with a diadem, and in his hand he extendeth the power and the glory:—the *Sun* and *Moon* are messengers of his will, and all his law is *Concord*.—The pillars supporting the Lodge are representative of these divine powers.

A LODGE, where perfect Masons are assembled, represents these works of the Deity.

WE place the spiritual Lodge in the vale of *Jehoshaphat*, implying thereby, that the principles of Masonry are derived from the knowledge of God, and are established in the *judgment of the Lord;* the literal translation of the word *Jehoshaphat*, from the Hebrew tongue, being no other than those express words. The highest hills* and lowest valleys were from the earliest times esteemed sacred, and it was supposed the spirit of God was peculiarly diffusive in those places;—

* "At length, to beautify those hills, the places of the idolatrous "worship, they beset them with trees, and hence came the consecra- "tion of groves and woods, from which their idols many times were "named.—At last some choice and select trees began to be consecrated. "Those French Magi, termed *Dryadæ*, worshipped the oak, in Greek "termed Δρυς, and thence had their names.—The Etrurians wor- "shipped an holm-tree:—and amongst the Celtæ, a tall oak was the "idol or image of *Jupiter*.

"Among the Israelites, the idolatry began under the Judges "Othniel and Ehud, (Judg. iii. 7) and at the last became so common "in Israel, that they had peculiar priests, whom they termed prophets "of the grove, (1 Kings xviii. 19) and idols of the grove; that is, "peculiar idols, unto whom their groves were consecrated, 2 Kings "xxi. 7. 2 Chron. xv. 16."——*Goodwyn's Moses and Aaron*.

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Ezekiel xliii. 12, "*Upon the top of the mountain, the "whole limit thereof round about shall be most holy.*"—It is said in the Old Testament, that the spirit of God buried Moses in a valley in the land of Moab; implying that from divine influence he was interred in such hallowed retirement. On Elijah's translation, the sons of the prophets said to Elisha, "*Behold now there "be with thy servants fifty strong men; let them go, we "pray thee, and seek thy master, least peradventure the "spirit of the Lord hath taken him up, and cast him upon "some mountain, or into some valley.*" Hence was derived the veneration paid to such places in the earliest ages, and hence the sacred groves of the Orientals and Druids. They chose those situations for their public worship, conceiving that the presence of the Deity would hallow them: they set up their altars there, and shadowed them with groves, that there, as it was with Adam, they might "*hear the voice of the Lord God "walking in the garden.*"

In the corruption and ignorance of after ages, those hallowed places were polluted with idolatry;*—the unenlightened mind mistook the type for the original, and could not discern the light from darkness;—the sacred groves and hills became the objects of

* "The vulgar losing sight of the emblematical signification, "which was not readily understood, but by poets and philosophers, "took up with the plain figures as real divinities. Stones erected as "monuments of the dead, became the place where posterity paid their "venerations to the memory of the deceased.—This increased into a "peculiarity, and at length became an object of worship."

Lord Kames' Sketches of Man.

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enthusiastic bigotry and superstition;—the devotees bowed down to the oaken log and the graven image, as being divine. Some preserved themselves from the corruptions of the times, and we find those sages and select men, to whom were committed, and who retained, the light of understanding and truth, unpolluted with the sins of the world, under the denomination of *Magi* among the Persians; wisemen, soothsayers, and astrologers among the Chaldeans; philosophers among the Greeks and Romans; bramins among the Indians; druids and bards among the Britons; and, with the chosen people of God, Solomon shone forth in the fulness of human wisdom.

The *Master* of each Lodge should found his government in *Concord and Universal Love;* for, as the great Architect moves the systems with his finger, and touches the spheres with harmony, so that the morning stars together sing the songs of gratitude, and the floods clap their hands, amidst the invariable beauties of *order;* so should we, rejoicing, be of one accord, and of one law; in unanimity, in charity, and in affection; moving by one unchanging system, and actuated by one principle, in rectitude of manners.

A Mason, sitting the member of a Lodge, claiming these emblems, as the testimonies of his order, ought at that instant to transfer his thoughts to the august scene which is there imitated; and remember that he then appears professing himself *a member of the great temple of the universe,* to obey the laws of the *mighty Master of all,* in whose presence he seeks to be approved.

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THE ancient record which I have before quoted, expresses that the first Masons received their *knowledge* from God; by which means they were endowed with the due understanding of what is pleasing to him, and the only true method of propagating their doctrines.

THE few who remained uncorrupted with the sins of nations, and who served the *only and true God*, despised the fables and follies of idolaters: others who were emerging from the ignorance and blindness in which they had been overwhelmed, contemplated on the wonders displayed in the face of Nature, and traced the Divinity through the walks of his power, and his mighty deeds.——*Contemplation* at first went forth admiring, but yet without comprehension, from whence all things had their existence: Contemplation returned, glowing with conviction, that one great *Original*, of infinite power, of infinite intelligence, and of benevolence without bounds, was the Master of all. They beheld Him in his works, they read his Majesty in the heavens, and discovered his miracles in the deep: every plant that painted the face of Nature, and every thing having the breath of life, described his presence and his power. Such men were afterwards made known to the enlightened, and were united with them in the perfection of *truth*.*

* "Thus (as our noble author says) through a long maze of "errors, man arrived at true religion; acknowledging but one Being "supreme in power, intelligence, and benevolence, who created all other "beings; to whom all other beings are subjected; and who directs every "event to answer the best purposes."—*Lord Kaims' Sketches of Man.*

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As the sevants of *one God*, our predecessors professed the temple, wherein the Deity approved to be served, was not of the work of men's hands. In this the Druids copied after them:—the universe, they confessed, was filled with his presence, and he was not hidden from the most distant quarters of creation: they looked upwards to the heavens as his throne, and wheresoever under the sun they worshipped, they regarded themselves as being in the dwelling-place of the Divinity, from whose eye nothing was concealed.—The ancients not only refrained from building temples, but even held it utterly unlawful; because they thought no temple spacious enough for the *Sun*, the great symbol of the Deity. "*Mundus universus est templum solis*" was their maxim; they thought it profane to set limits to the infinity of the Deity;—when, in later ages, they built temples, they left them open to the heavens, and unroofed.

THE *True Believers*, in order to withdraw and distinguish themselves from the rest of mankind, especially the idolaters with whom they were surrounded, adopted emblems and mystic devices, together with certain distinguishing principles, whereby they should be known to each other, and also certify that they were servants of that *God*, in whose hands all creation existed. By these means, they also protected themselves from persecution, and their *faith* from the ridicule of the incredulous vulgar.——To this end, when they rehearsed the principles of their profession, they pronounced,—"That they were worshippers in "that *temple*, whose bounds were from the distant "quarters of the universe; whose height was no

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"otherwise limited than by the heavens, and whose "depth was founded on that axis, on which the revo- "lutions of the starry zodiac were performed."

THE Egyptians are described to us, as being the first people who advanced to any high degree of knowledge in *astronomy, arts and sciences:*—those were the means of discovering and proving to them the existence of the Divinity, and they worshipped the Author of those sublime works which they contemplated;——but through priestcraft, or national prejudices, they soon began to represent the attributes of the Deity in symbols; and, as the visible operations of his omnipotence were chiefly expressed in the powers of the sun and moon, whose influence they perceived through all the field of nature, they depicted the Deity by those heavenly bodies, and at length, under the names of *Osiris* and *Isis*, adored the *God of nature.**

* Dr. Owen divides the whole of idolatrous worship into *Sabaism* and *Hellenism;* the *former* consists in the worship of the *Sun, Moon,* and *Stars,* and the host of heaven (which only is to my present purpose) which, it is probable, a few ages after the flood had its beginning. Dr. Prideaux says "the true religion which Noah taught his posterity, "was that which Abraham practised, the worshipping of one God, the "Supreme Governor of all things, through a *Mediator.* Men could "not determine what essence contained this power of *mediation,* no clear "revelation being then made *of the Mediator whom God appointed,* be- "cause as yet he had not been *manifested* in the world, they look upon "them to address him by mediators of their own chusing; and their "notion of the *Sun, Moon,* and *Stars.*, being, that they were *habitations* "*of intelligences,* which animated the orbs in the same manner as the "soul animates the body of man, and were causes of their motion; and "that these intelligences *were of a middle sort between God and them:* they "thought these the properest things to be *mediators* between God and "them; and therefore the planets being the nearest of all the heavenly

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As we derived many of our mysteries and moral principles from the doctrines of *Pythagoras*, who had acquired his learning in Egypt, and others from the Phœnicians, who had received the Egyptian theology

" bodies, and generally looked on to have the greatest influence on this " world, they made choice of them in the first place, as their gods' " mediators, who were to mediate with the Supreme God for them, " and to procure from him mercies and favours, which they prayed " for."—Herodotus says that *Osiris* and *Isis* were the two great deities of the Egyptians; and almost the whole mythology of that ancient people is included in what their priests fabled of them. Plutarch conceives, that by *Osiris* the *Sun* is to be understood, and this Macrobius confirms, adding that *Osiris*, in the Egyptian language, signifies *many-eyed*, and *Isis* the ancient, or the *Moon*. *Osiris*, according to Banier, is the same as Misraim, the son of Cham, who peopled Egypt some time after the deluge. And Dr. Cumberland, Bishop of Peterborough, says Misraim, the son of Cham, grandchild of Noah, was the first King of Egypt, and founder of their monarchy; and that *Osiris* was an appropriated *title*, signifying the *prince*, and *Isis* is *Ishah* his wife. Diodorus Siculus, who has transmitted down to us with great care the most ancient traditions of the Egyptians, asserts this prince is the same with Menes, the first King of Egypt. Perhaps at his apotheosis his name was changed to that of *Osiris*, according to some historians. As the images of *Osiris* were very resplendent to represent the beams of light from the *Sun*, so in their hymns of praise, they celebrate him as resting in *the bosom of the Sun*.

From the authority of Banier, and other historians, we learn, that the gods of the Egyptians were adopted by the Phœnicians; that their *theology* was propagated *by the Phœnicians* into the *East*, and in the *West*; and some traces of them are found in almost *every island of the Mediterranean*.

In Syria we find the same *theology*, the *Sun* under the name of *Adonis*, and the *Moon* of *Ashtaroth*. The festival of *Adonis* is mentioned in Baruch, chap. vii. 30, 31. " The priests of that city sat in their " temples uncovered and shaven, and mourning as at a feast for the " *dead*."—The prophet complains that Solomon went after *Ashtaroth*, and after Malcom, the abomination of the Ammonites.

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in an early age, it is not to be wondered that we should adopt Egyptian symbols, to represent or express the attributes of the Divinity.

THE Pythagorean system of philosophy also points out to us a reason for the figure of the *Sun* being introduced into the Lodge, as being the centre of the

The Chaldeans and Babylonians paid adoration to *Fire*, and held the *Sabaism* worship.—The Persians worshipped the *Sun and Fire*.

St. Cyril, writing on the *Pythagorean principles*, says,—"We see "plainly that Pythagoras maintained that there was *but one God*, the "Original and Cause of all things, who enlightens every thing, ani- "mates every thing, and from whom every thing proceeds, who has "given being to all things, and is the Source of all motion."

Pythagoras thus defines the *Divinity*:—"*God* is neither the object "of sense nor subject to passion; but invisible, purely intelligible, "and supremely intelligent. In his body he is like the light, and in "his soul he resembles Truth. He is the universal Spirit that pervades "and diffuses itself over all nature. All beings receive their life from "Him. There is but one *only God*, who is not, as some are apt to "imagine, seated above the world, beyond the orb of the universe; "but being all in Himself, He sees all the beings that inhabit his im- "mensity. He is the sole principle, the light of heaven, the Father "of all; He produces every thing, He orders and disposes every thing; "He is the reason, the life, and the motion of all beings."

Plutarch says—"*Osiris* is neither the *Sun*, nor the *Water*, nor the "*Earth*, nor the *Heaven*; but whatever there is in nature well disposed, "well regulated, good and perfect, all that is *the image of Osiris*."

Seneca the stoic says—"'Tis of very little consequence by what "name you call *the first nature*, and the *divine reason* that presides over "the universe, and fills all the parts of it—he is still the same *God*.— "He is called *Jupiter Stator*, not, as historians say, because he stopped "the flying armies of the Romans, but because he is the constant sup- "port of all beings.—They call him *Fate*, because he is the first cause "on which all others depend. We stoics sometimes call him *Father* "*Bacchus*, because he is the universal life that animates nature;—— "*Hercules*, because his power is invincible;—*Mercury*, because he is

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planetary system which he taught, as well as the emblem of the Deity which he served. This grand Μυστήριον was a symbol expressing the first and greatest principle of his doctrines. This was also a representation of the *Abrax*, which governed the stellary world and our diurnal revolutions.

In the books of Hermes Trismegistus, who was an Egyptian, and said to be contemporary with Abraham's grandfather, is this remarkable passage; speaking of the Deity, he says, "But if thou wilt see him, "consider and understand the sun, consider the course "of the moon, consider the order of the stars.—Oh "thou unspeakable, unutterable, to be praised with "silence."

From hence we are naturally led to perceive the origin of the Egyptian symbolization, and the reason for their adopting those objects, as expressive of the might, majesty, and omnipresence of the Deity.*

"the eternal reason, order, and wisdom. You may give him as many "names as you please, provided you allow *but one sole principle*, every "where present."

* The learned Dr. Stukely, speaking of Stonehenge, says he took his dimensions of this monument by the Hebrew, Phœnician, or Egyptian cubit, being twenty inches and three-fourths of an inch English measure. He dates this erection from the time of Cambyses' invasion of Egypt, before the time of building the second temple at Jerusalem, at an æra when the Phœnician trade was at its height; and he presumes that when the priests fled from Egypt under the cueltics committed by that invader, they dispersed themselves to distant parts of the world, and introduced their learning, arts, and religion, among the Druids in Britain.

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Posterity, to record the wise doctrines and religious principles of the first professors of the true worship, have adopted these descriptions of the Lodge in which they have assembled; and maintain those religious tenets which nature dictates, gratitude to Him under whom we exist; and working in the acceptable service of Him, who rejoiceth in the upright man.

As such it is to be a *Free Mason*;—as such is *a Lodge of Masons*;—as such are the principles of this society;—as these were the original institutions of our *brotherhood*, let us hold ourselves above the ridicule of the ignorant, and the scoffing of the vulgar;—Envy is the parent of wicked works; and whilst we perform our duties in life with integrity, and maintain our principles as Masons, with fidelity and truth, malice cannot reach our peace, or persecution shake our minds, safe in the rectitude of our hearts and the inoffensiveness of our consciences.

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LECTURE V.

THE FURNITURE OF THE LODGE.

IT is with pleasure I pursue the duty I have imposed upon myself, to give solutions of the *mysteries* in *Masonry;* which to minds inattentive to the real import of the objects in their view, might remain undiscovered; and the professor of masonry might pass on, without receiving a just sense of those dignities which he hath assumed.

I HAVE defined what is intended to be represented by a *Lodge*, and its origin and nature; it is now my duty to discover to you the import of the *Furniture of a Lodge.*

As *Solomon* at *Jerusalem* carried into the Jewish temple all the vessels and instruments requisite for the service of *Jehovah*, according to the law of his people; so we *Masons*, as workers in moral duties, and as servants of the *Great Architect* of the world, have before us, those emblems which must constantly remind us of what we are, and what is required of us.

THE third emanation of *Abrax*, in the Gnostic hierarchy, was *Phronæsis*, the emblem of *Prudence*, which is the first and most exalted object that demands our attention, in the lodge.—it is placed in the centre ever to be present to the eye of the mason, that his heart may be attentive to her dictates, and stedfast in her laws;—for *Prudence* is the rule of all *Virtues*;—

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prudence is the path which leads to every degree of propriety;—prudence is the channel whence self-approbation flows for ever;—she leads us forth to worthy actions, and as a *Blazing Star*, enlightneth us through the dreary and darksome paths of this life.

VIRTUE by moralists is defined to be that sted- " fast purpose and firm will of doing those things " which nature hath dictated to us, as the best and " most salutary;—a habit of the soul by which man- " kind are inclined to do the things which are upright " and good, and to avoid those that are evil"—In short, virtue is moral honesty and comprehends good principles.

OF the *Virtues* of which *Prudence* is the rule, there are called Cardinal Virtues, of which, properly, a Mason should be possessed,—*Fortitude*, *Temperance* and *Justice;* for without these, the name of *Mason* is an empty title, and but a painted bubble,

THAT *Fortitude* should be the characteristic of a Mason, we need not argue; by which, in the midst of pressing evils, he is enabled always to do that which is agreeable to the dictates of right reason.

TEMPERANCE also must be one of his stedfast principles, being a moderating or restraining of our affections and passions, especially in *sobriety and chastity*.—We regard *Temperance*, under the various definitions of moralists, as constituting honesty, decency, and bashfulness; and in its potential parts, instituting meekness, clemency, and modesty.

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We profess *justice* as dictating to us to do right to all, and to yield to every man what belongeth to him.

The *cardinal virtues*, prudence, fortitude, temperance, and justice, hold in their train the inferior powers of peace, concord, quietness, liberty, safety, honor, felicity, piety, and charity, with many others which were adored by the ancients in those ages, when they confounded mythology with the worship of the Divinity.—Within the starry girdle of *prudence*, all the virtues are enfolded.

We may apply this *emblem* to a still more religious import:—it may be said to represent the *star* which led the wise men to *Bethlehem*, proclaiming to mankind the nativity of *the Son of God*, and here conducting our spiritual progress to the author of *redemption*.

As the steps of man tread in the various and uncertain incidents of life; as our days are chequered with a strange contrariety of events, and our passage thro' this existence, though sometimes attended with prosperous circumstances, is often beset by a multitude of evils: hence is the *Lodge* furnished with *Mosaic work*, to remind us of the precariousness of our state on earth:—to-day our feet tread in prosperity, to-morrow we totter on the uneven paths of *weakness*, *temptation*, and *adversity*.—Whilst this emblem is before us, we are instructed to boast of nothing;—to have compassion and give aid to those who are in adversity;—to walk uprightly, and with humility;—for such is human existence, that there is no station in which pride can be stably founded:—all men in birth and in the

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grave are on the level.—Whilst we tread on this *Mosaic work*, let our ideas return to the original which it copies; and let every mason act as the dictates of reason prompt him, *to live in brotherly love.*

As more immediate guides for a *free mason*, the lodge is furnished with unerring rules, whereby he shall form his conduct;—*the book* of his law is laid before him, that he may not say through ignorance he erred;—whatever the great *Architect* of the world hath dictated to mankind, as the mode in which he would be served, and the path in which man is to tread to obtain his approbation;—whatever precepts he hath administered, and with whatever laws he hath inspired the sages of old, the same are faithfully comprized in *the book of the law of masonry.* That book, which is never closed in any lodge, reveals the duties which the great *Master* of all exacts from us;—open to every eye, comprehensible to every mind; then who shall say among us, that he knoweth not the acceptable service.

But as the frailty of human nature constantly wageth war with truth, and man's infirmities struggle with his virtues; to aid and conduct every mason, the master holdeth the *compass*, limiting the distance, progress, and circumference of the work: he dictateth the manners, he giveth the direction of the design, and delineateth each portion and part of the labour; assigning to each his province and his order. And such is his mastership, that each part, when asunder, seemeth irregular and without form; yet when put together, like the building of the *temple* at *Jerusalem*,

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is connected and framed in true symmetry, beauty, and order.

THE moral implication of which is, that the *master* in his lodge sits dictating such salutary laws, for the regulation thereof, as his prudence directs; assigning to each brother his proper province; limiting the rashness of some, and circumscribing the imprudence of others; restraining all licentiousness and drunkenness, discord and malice, envy and reproach: and promoting brotherly love, morality, charity, cordiality, and innocent mirth; that the assembly of the brethren may be with order, harmony, and love.

To try the works of every mason, the *square* is presented, as the probation of his life,—proving, whether his manners are regular and uniform;—for masons should be one principle and one rank, without the distinctions of pride and pageantry: intimating, that from high to low, the minds of masons should be inclined to good works, above which no man stands exalted by his fortune.

BUT superior to all, the *lodge* is furnished with three *luminaries*;* as the golden candlestick in the ta-

* The particular attention paid by the ancients to the *element of fire* is in no wise to be wondered at, when we consider, that when ever the Deity deigned to reveal himself to the human senses, it was under this element.

Exodus iii. 2. "And the angel of the Lord appeared unto him in "a flame of fire out of the midst of a bush: and he looked, and behold "the bush burned with fire, and the bush was not consumed."

Ver. 4. "*God* called unto him out of the midst of the bush, and "said, Moses, Moses."

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bernacle of Moses was at once emblematical of the spirit of God, whereby his chosen people were enlightened, and prophetical of the churches; or otherwise Josephus says, representative of the planets and the powerful works of God: so our three *lights* shew to us the three great stages of masonry, the knowledge and worship of the God of nature in the purity of Eden —the service under the Mosaic law, when divested of idolatry—and the Christian revelation: but most especially our lights are typical of the holy Trinity. And as such is the furniture of the lodge; such the princi-

Chap. xiii. 21. "And the *Lord* went before them by day in a "pillar of a cloud, to lead them the way; and by night in a pillar of "*fire* to give them light: to go by day and night."

Chap. xix. 16. "There were thunders and *lightnings*, and a thick "cloud upon the mount."

Ver. 18. "And Mount Sinai was altogether on a smoke, because "the LORD descended upon it in *fire*."

"Chap. xxiv. 17. "And the sight of the *glory* of the Lord was "like devouring *fire* on the top of the mount, in the eyes of the chil-"dren of Israel."

Chap. xxix. 43. "And there I will meet with the children of "Israel, and the tabernacle shall be sanctified by *my glory*."

Numb. ix. 16. "That thou goest before them, by day time "in a pillar of a cloud, and in a pillar *of fire* by night."

Deuteronomy v. 4. "The Lord talked with you face to face in the mount, out of the midst of *the fire*."

Ver. 5. "For ye were afraid by reason of the *fire*, and went not "up into the mount."

Ver. 22. "These words the Lord spake unto all your assembly "in the mount out of the midst of the *fire*."

Ver. 23. "For the mountain did burn with *fire*."

Ver. 24. "And we have heard his voice out of the midst of the *fire*."

Ver. 26. "For who is there of all flesh that hath heard the voice "of the living *God*, speaking out of the midst of the *fire* (as we have) "and lived."

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ples dictated to us as masons; let us rejoice in the exercise of those excellencies, which should set us above the rank of other men: and prove that we are brought out of darkness into light —And let us shew our good works unto the world, that through our *light* so shining unto men, they may glorify the *Great Master of the universe;* and therefore "do *justice*—love *mercy* "—and *walk humbly* with their *God.*"

To these may be added the shechinah in the temple.

It would, from a kind of parity in circumstances, naturally follow, that men would look up to the *sun*, as the *throne* of the *Divinity*, from whence his ministring spirits dispensed his will to the distant quarters of the universe.—*Fire* became the general emblem of the Divinity among the *eastern nations*—was in great esteem with the *Chaldeans* and *Persians*. The *Persians* used consecrated *fire* as the *emblem* of the *Supreme Being;* to whom they would not build temples, or confine the Divinity to space. The *etherial fire* was preserved in the temple of the Jews, and in the tabernacle, with great reverence. The druid priests in their worship looked towards the *sun*:—they retained many of the Ammonian rites:—they are said to have made mystical processions round their *consecrated fires* sunwise, before they proceeded to sacrifice.

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LECTURE VI.

THE APPAREL AND JEWELS OF MASONS.

MASONS *profess innocence*, as one of their first principles.—They put on white apparel, as an emblem of that character, which bespeaks purity of soul, gentleness and humility.

WE have the following passage in the Biographia Eccleſiaſtica:—"The ancients were also wont to put "a white garment on the person baptized, to denote "his having put off the lusts of the fleſh, and his being cleansed from his former sins, and that he had "obliged himself to maintain a life of unspotted innocency.—Accordingly the baptized are both by the "apostles and the Greek fathers, frequently stiled "φωτιζομενοι, the *Enlightned*, becauſe they professed to "be the children of light, and engaged themselves "never to return again to the works of darkness*.—"This white garment used to be delivered to them "with this solemn charge, 'Receive the white and "undefiled garment, and produce it without spot be-"fore the tribunal of our Lord Jesus Christ, that you "may obtain eternal life. Amen.'—They were wont "to wear these white garments for the space of a week "after they were baptized, and then put them off and "laid them up in the church, that they might be kept

* Iſaiah ix. 2. "The people that walked in darkness have seen "a great light: they that dwell in the land of the shadow of death, "upon them hath the light shined."

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" as a witness against them, if they should violate the " baptismal covenant.

WHILST the apron with which we are cloathed indicates our *innocence*, and belies not the wearer's heart, let the ignorant deride and scoff: superior to the ridicule and malice of the wicked, we will enfold ourselves in the garb of our own virtue; and safe in self-approving conscience, stand unmoved amidst the persecutions of adversity.

THE raiment, which truly implies the innocence of the heart, is a badge more honourable than ever was devised by kings;—the Roman Eagle, with all the orders of knighthood, are inferior:—they may be prostituted by the caprice of princes; but innocence is innate, and cannot be counterfeited.

To be a true Mason, is to possess this principle; or the apparel which he wears is an infamy to the apostate, and only shews him forth to shame and contempt.

THAT innocence should be the professed principle of a Mason, occasions no astonishment, when we consider that the discovery of the Deity leads us to the knowledge of those maxims wherewith he may be well pleased.—The very idea of a *God*, is succeeded with the belief, that he can approve of nothing that is evil; and when first our predecessors professed themselves servants of the architect of the world, as an indispensible duty, they professed innocence, and put on white raiment, as a type and characteristic of their conviction, and of their being devoted tn his will.—The *Druids*

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were apparelled in white, at the time of their sacrifices and solemn offices.—The Egyptian priests of *Osiris* wore snow-white cotton in the service of *Ceres*, under whom was symbolized the gift of Providence in the fruits of the earth—and others of the Grecian priests put on white.

EVERY degree of sin strikes the rational mind of man with some feelings of self-condemnation.—Under such conviction, who could call upon, or claim the presence of a Divinity, whose demonstration is good works?—Hence are men naturally led to conceive, that such Divinity will accept only of works of righteousness.—Standing forth for the approbation of heaven, the servants of the first revealed God bound themselves to maxims of purity and virtue;—and as *Masons*, we regard the principles of those who were the first worshippers of the true God, we imitate their apparel, and assume the badge of *innocence*.

OUR JEWELS or ornaments imply, that we try our affections by justice, and our actions by truth, as the square tries the workmanship of the mechanic;—that we regard our mortal state, whether it is dignified by titles or not, whether it be opulent or indigent, as being of one nature in the beginning, and of one rank in its close. In sensations, passions, and pleasures; in infirmities, maladies, and wants, all mankind are on a parallel;—*nature* hath given us no superiorities; but from *wisdom* and virtue, which constitute superiority.—From such maxims we make estimates of our brother, when his calamitis call for our counsel or our aid: the works of *charity* are from sympathetic feelings, and

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benevolence acts upon the level.—The emblem of these sentiments is another of the jewels of our society.

To walk uprightly before heaven and before men, neither inclining to the right nor to the left, is the duty of a Mason,—neither an enthusiast nor a persecutor in religion, nor bending towards innovation or infidelity. —In civil government, firm in our allegiance, yet stedfast to our laws, liberties and constitution.—In private life, yielding up every selfish propensity, inclining neither to avarice nor injustice, to malice nor revenge, to envy nor contempt with mankind: but as the builder raises his column by the plane and perpendicular, so should the Mason carry himself towards the world.

To rule our affections by justice, and our actions by truth, is to wear a *jewel* which would ornament the bosom of the highest potentate on earth;—human nature has her impulses from desires, which are often inordinate: love blinds with prejudices, and resentment burns with fever;—contempt renders us incredulous, and covetousness deprives us of every generous or humane feeling.—To steer the bark of life upon the seas of passions, without quitting the course of rectitude, is one of the highest excellencies to which human nature can be brought, aided with the powers of philosophy and religion.

YET merely to act with justice and truth, is not all that man should attempt; for even that excellence would be selfishness:—that duty is not relative, but merely proper:—it is only touching our own character, and doing nothing for our neighbour; for justice

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is an indispensible duty in each indvidual:—we were not born for ourselves alone, merely to shape our course through life in the tracks of tranquility, and to study that which should afford peace to the conscience at home,—but men were made as mutual aids for each other;—no one among us, be he ever so opulent, can subsist without the assistance of his fellow-creatures. Nature's wants are numerous, and our hands are soon filled with the warfare of necessity;—our nakedness must be cloathed, our hunger satisfied, our maladies visited.—Where shall the proud man toil for sustenance, if he stands unaided by his neighbour?—When we look through the varied scene of life, we see our fellow-creatures attacked with innumerable calamities; and were we without compassion, we should exist without one of the finest feelings of the human heart.—To love and to approve, are movements in the soul of man which yield him pleasure: but to pity, gives him heavenly sensations; AND TO RELIEVE, IS DIVINE.——*Charity*, hence, has her existence;—her rise is, from the consciousness of man's equality in nature; the level on which mortality was created in the beginning;—its progress is in sympathetic feelings, from the affections of the heart breathing love towards our brother, coupled with that original estimation in our minds, which proves all our species to be brethren.—Its conclusion is, from comparison producing judgment; we weigh the necessities of our suffering fellow-creatures by our equality in nature, by compassion, our sympathy and our own abilities, and dispense our gifts from affection.—Pity and pain are sisters to sympathy.

To be an upright man, is to add still greater lustre

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to the Mason's character:—to do justice and to have charity, are excellent steps in human life; but to act uprightly, gives a superlative degree of excellence;—for in that station we shall become examples in religious, in civil, and in moral conduct. It is not enough that we are neither enthusiasts nor persecutors in religion, neither bending towards innovation nor infidelity; not to be passive only, but we should appear in the active character: we should be zealous practisers, observers of, and stedfast members in, religious duties.—In civil matters, we should not only submit to, but execute the laws of our country; obey all their ordinances, and perform all their precepts; be faithful to the constitution of the realm, and loyal to our king; true soldiers in the defence of our liberty, and of his crown and dignity.—In morality, it requires of us, not only that we should not err, by injuring, betraying, or deceiving, but that we should do good in every capacity in that station of life wherein providence hath placed us.

By such metes let the Mason be proved, and testify that his emblematical jewels are ensigns only of the inward man: thence he will stand approved before heaven and before men, purchasing honour to our *profession*, and felicity to the *professor*.

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LECTURE VII.

THE TEMPLE AT JERUSALEM.

THE first worshippers of the God of nature, in the east, represented the Deity by the figures of the *sun and moon*, from the influence of those heavenly bodies on the earth; professing that the universe was the temple in which the divinity was at all times and in all places present.

THEY adopted those with other symbols as a cautious mode of preserving or explaining divine knowledge:—but we perceive the danger arising from thence to religion; for the eye of the ignorant, the bigot, and enthusiast, cast up towards these objects, without the light of understanding, introduced the worship of images, and at length the idols of *osiris* and *isis* became the Gods of the Egyptians, without conveying to their devotees the least idea of their great archetype. Other nations (who had expressed the attributes of the Deity by outward objects, or who had introduced images into the sacred places, or ornaments, or rather to assist the memory, claim devout attention, and warm the affections) ran into the same error, and idols multiplied upon the face of the earth.

AMONGST the ancients, the vulgar worshippers of idols, throughout the world, had at last entirely lost the remembrance of the original, of whose attributes their images were at first merely symbols; and the second darkness in religion was more tremendous than the first, as it was strengthened by prepossession, custom, bigotry, and superstition.

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MOSES had acquired the learning of the Egyptians, and derived the doctrines of truth from the righteous ones of the nations of the east; he being also led by divine influence, and thence truly comprehending the light from out the darkness, taught the people of Israel the worship of the true God, without the enigmas and pollutions of the idolatrous nations which surrounded them.

THIS was the second æra of the worship of the God of nature;—and at this period the second stage of masonry arises.

THE Ruler of the Jews, perceiving how prone the minds of ignorant men were to be perverted by shew and ceremony; and that the eye being caught by pomp and solemn rites, debauched the judgment and led the heart astray; and being convinced that the magnificent festivals, processions, sacrifices, and ceremonials of the idolatrous nations, impressed the minds of mankind with a wild degree of reverence and enthusiastic devotion, thought it expedient for the service of the God of Israel, to institute holy offices, though in an humbler and less ostentatious mode; well judging that the service and adoration of the Deity, which was only cloathed in simplicity of manners and humble prayer, must be established in the conviction of the heart of man; with which ignorance was ever waging war.

IN succeeding ages, *Solomon* built a *temple* for the service of God, and ordained its rites and ceremonies to be performed with a splendour equal to the most extravagant pomp of the idolaters.

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As this *temple** received the second race of the servants of the true God, and as the true *craftsmen* were here proved in their work, we will crave your attention to the circumstances which are to be gathered from holy writ, and from historians, touching this structure, as an illustration of those secrets in masonry, which may appear to such of our brethren as are not learned in antiquity, dark or insignificant, unless they are proved from thence.

In the first book of Kings, we are told that "*Hiram*, King of Tyre, sent his servants unto *Solomon*: "and *Solomon* sent to *Hiram*, saying, Behold I intend "to build an house unto the name of the Lord my "God.—And *Solomon* raised a levy out of all Israel, "and the levy was thirty thousand men.—And he "sent them to Lebanon, ten thousand a month, by "courses;—a month they were in Lebanon, and two "months at home; and Adoniram was over the levy. "—And *Solomon* had threescore and ten thousand that "bare burthens, and fourscore thousand hewers in "the mountains,—besides the chief of *Solomon's* officers "which were over the work, three thousand and three "hundred, which ruled over the people which wrought "in the work.—And the king commanded, and they "brought great stones, costly stones, and hewed stones, "to lay the foundation of the house.—And *Solomon's*

* Ezekiel xliv. 2. "The east gate shall be shut, it shall not be "opened, and no man shall enter in by it, because the Lord, the God "of Israel, hath entered in by it, therefore it shall be shut."

Ver. 3. "It is for the prince: the prince shall sit in it to eat bread "before the Lord."

Ver. 4. "Then brought he me by the way of the north gate be"fore the house."

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" builders and *Hiram*'s builders did hew them, and " the stone-squarers or *gibilites*.—In the fourth year " was the foundation of the house laid, and in the " eleventh year was the house finished throughout all " the parts thereof, and according to all the fashion " of it.—And King *Solomon* sent and fetched *Hiram* " out of Tyre. He was a widow's son of the tribe of " Napthali, and his father was a man of Tyre, a worker " in brass.—He cast two pillars of brass, with two " chapiters which were of lily-work, and he set up the " pillars in the porch of the temple.—And he set up " the right pillar, and he called the name thereof " *Jachin;* and he set up the left pillar, and called it " *Boaz.*"—In the second book of Chronicles, we read that " he set three hundred and ten thousand of them " to be bearers of burthens, and fourscore thousand to " be hewers in the mountains, and three thousand and " six hundred overseers to set the people a work.— " And *Solomon* sent to *Hiram*, King of Tyre, to send " him a man cunning to work in gold and in silver, in " brass, in iron, in purple, in crimson, and in blue, " and skilful in engravings.—And Hiram sent unto " him a cunning man, endowed with the understand- " ing of Hiram his father —And he made the veil of " the temple of blue, purple, crimson, and fine linen. " And he made before the house two pillars, and called " the name of that on the right hand *Jachin*, and that " on the left *Boaz*."*

* The raising *pillars and obelisks* was a custom of the eastern nations, and of Egypt in particular; the use of which we are told was to *record* the *extent of dominion*, and the *tributes of nations* subject to the Egyptian empire, &c. or in *commemoration of memorable events.—Diodorus* tells us, that *Sesostris* signalized his reign by the erection of two

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WHEN this splendid structure was finished, "*Solomon* stood before the altar of the Lord, in the presence of all the congregation of *Israel*, and spread forth his hands and said, *O Lord God* of Israel, there is no God like thee in the heaven and in the earth: —*O Lord my God* hearken unto the cry and the prayer which thy servant prayeth before thee:—*O Lord God* turn not away the face of thine anointed."

IN the conduct of this great work, we must admire the sagacity of this pious architect;—he discerned the necessity there was to assign to portions of his people, the particular labour they were to pursue; he gave them particular signs and secret tokens,* by which

obelisks, which were cut with a design to acquaint posterity of the extent of his power, and the number of nations he had conquered. Augustus, according to the report of *Pliny*, transported one of these obelisks to Rome, and placed it in the Campus Martius. *Pliny* says, the Egyptians were the first devisers of such monuments, and that *Mestres*, king of Heliopolis erected the first. *Marsham* and others, attribute the invention to *Sesostris*. The obelisk of *Shannesses* exceeded all that had preceded it: *Constantine* and *Constans* his son, caused it to be removed to Rome, where it remains the noblest piece of Egyptian antiquity existing in the world. *Solomon* had pursued this custom in erecting his pillars in the porch of the temple, which he designed should be a memorial to the Jews as they entered the holy place, to warm their minds with confidence and faith; by this record of the promises made by the Lord unto his father David, and which were repeated unto him in a vision, in which the voice of God proclaimed, 1 Kings ix. 5. "I will establish the throne of thy kingdom upon Israel for ever"

* These were meant for the better conduct of the work, and were totally abstracted from those other principles which were the foundation of our profession;—they were manual proofs of the part each was stationed to perform:—the light which had possessed the soul and which was the first principle, was in no wise to be distinguished by such signs and tokens, or revealed, expressed, or *communicated* thereby.

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each rank should be distinguished, in order that the whole might proceed with propriety, and without confusion;—he selected those of most enlightened minds and comprehensive understandings, religious men, piously zealous in good works, as masters to superintend the workmen; men skilful in geometry and proportions, who had been initiated and proved in the mystical learning of the ancient sages; those he made overseers of the work:—the whole was conducted with that degree of holy reverence, that even the noise of a tool or instrument was not permitted to disturb the sacred silence on *Moriah*, sanctified by the presence of the Almighty, and by his miraculous works. —Was it not reasonable then to conceive under this exalted degree of pious attention, that no part of the structure was to be formed, but by men of pure hands and holy minds, who had professed themselves devoted to the service of the true God, and had enrolled themselves under the banner of true religion and virtue.— As the sons of Aaron alone were admitted to the holy offices, and to the sacrificial rites, so none but devotees were admitted to this labour.—On this stage we see those religious who had received the truth, and the light of understanding as possessed by the first men, embodied as artificers, and engaged in this holy work as architects.—This together with the construction of the tabernacle under Moses, are the first instances of our predecessors being exhibited to the world as builders: for although it is not to be doubted, the sages amongst the Hebrews, Egyptians, Persians, Chaldeans, Greeks, Romans, Bramins, Druids, and Bards, understood geometry and the rules of proportion and numbers, yet we have no evidence of their being the actual executors of any

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plan in architecture; and yet without question they were the projectors and superintendants of such works in every age and nation.

WITHOUT such regulations as Solomon had devised for the government of his servants, without such artificers, and a superior wisdom over-ruling the whole, we should be at a loss to account for the beginning, carrying on, and finishing that great work in the space of seven years and six months, when the two succeeding temples, though much inferior, employed so much more time; and when we have good authority to believe that the temple of Diana at Ephesus, a structure not comparable to the temple at Jerusalem, was two hundred and twenty years in building.

THE building being conducted by a set of *Religious*, makes it natural to conceive, that from devotion and pious fervor, as well as emulation, those employed had unceasing motives to prompt their diligence, and preserve harmony and order; as their labour was probationary, and led to an advancement and superior privileges, higher points of knowledge, and at the last to that honourable pre-eminence, a *master* of the holy work.

SOLOMON himself was an extraordinary personage, and his wisdom and magnificence had gained him the wonder and attention of the neighbouring nations;—but this splendid structure, the wonder of the earth, thus raised by the pious hands of men labouring in the worship and service of the God of Israel, would of consequence extend his fame, and attract the admira-

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tion of the more distant parts of the world:—his name and his artificers would become the wonder of mankind, and his works their example and emulation:—from thence the *masons* of *Solomon* would be dispersed into different states, to superintend the works of other princes; and they would, in consequence, convert infidels, initiate brethren in their mysteries, and extend their order over the distant quarters of the known world.

We find that the like distinctions were retained on rebuilding the temple in the reign of Cyrus, and that the work was performed by the religious of the Israelites, and not by ordinary mechanics: for they refused to admit the Samaritans to a share of the work, although they petitioned for it, under the denomination of servants of the same God:—yet they were rejected, as unworthy of works of piety, and unacceptable to the God of Israel: for though they professed themselves to be servants of the true God, they polluted their worship by idols.

Josephus, in his History of the Antiquities of the Jews, speaking of *Solomon's* going about to erect the temple at Jerusalem, gives copies of the epistles which passed between *Solomon* and *Hiram* of Tyre on that matter; and which he says remained in his days preserved in their books, and amongst the Tyrians also*: which epistles are as follow.

* Eusebius preparat. Evangel. ix. 33. 34. has these letters, though greatly disguised by Eupolemeus, from whom Eusebius had his copies.

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SOLOMON TO KING HIRAM.

"Know thou, that my father would have built "a temple to God, but was hindred by wars and "continual expeditions; for he did not leave off to "overthrow his enemies, till he made them all subject "to tribute:—But I give thanks to God for the peace "I at present enjoy, and on that account I am at "leisure, and design to build an house to God; for "God foretold to my father, that such an house should "be built by me:—Wherefore I desire thee to send "some of thy subjects with mine to Mount Leba- "non, to cut down timber; for the Sidonians are "more skilful than our people in cutting of wood;— "as for wages for the hewers of wood, I will pay what- "soever price thou shalt determine."

HIRAM TO KING SOLOMON,

THERE is reason to bless God that he hath com- "mitted thy father's government to thee, who art a "wise man, and endowed with all virtues:—As for "myself, I rejoice at the condition thou art in, and "will be subservient to thee in all thou requirest;—for "when by my servants I have cut down many and large "trees, of Ceder and Cypress wood; I will send them "to sea, and will order my subjects to make floats of "them, and to sail to what place soever of thy country "thou shalt desire, and leave them there; after which "thy servants may carry them to Jerusalem: but do "thou take care to procure corn for this timber, which "we stand in need of, because we inhabit an island."

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JOSEPHUS, speaking of the progress of the building, says, "Solomon sent for an artificer out of Tyre, "whose name was Hiram, by birth of the tribe of "Naphthali, on the mother's side.—This man was "skilful in all sorts of works, but his chief skill lay in "working in gold, in silver, and brass: the one of the "pillars which he set at the entrance of the porch at the "right hand, he called *Jachin*, and the other at the left "hand, he called *Boaz*."

SOLOMON was wise in all the learning of the ancients, he was possessed of all the mystical knowledge of the eastern nations; and to perfect the same, was enlightened by the immediate gift of heaven.—It was also the mode and manners of the times, in which the temple of Jerusalem was erected, to use emblematical and symbolic ornaments in public edifices; a fashion derived from the hieroglyphic monuments of the Egyptians, and the mysterious mode in which their sages concealed their wisdom and learning from the vulgar eye, and communicated science to those of their own order only.

THE pillars erected at the porch of the temple were not only ornamental, but also carried with them an emblematical import in their names. *Boaz* being in its literal translation, *in thee is strength;* and *Jachin*, *it shall be established;* which by a very natural transposition may be put thus: *O Lord, thou art mighty, and thy power is established from everlasting to everlasting:*— or otherwise they might imply, as *Boaz* was the great grandfather of *David*, *the house of David shall be established for ever.* I am justified in this latter application,

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by the express words of *Nathan*, the prophet, unto *David*, inspired by the vision of the Lord,—2 Sam. vii. 12. "And when thy days be fulfilled, and thou shalt sleep "with thy fathers; I will set up thy seed after thee, "which shall proceed out of thy bowels, and I will e- "stablish his kingdom."

VER. 13.—"He shall build an house for my name, "and I will establish the throne of his kingdom for "ever."

VER. 16.—"And thine house and thy kingdom "shall be established for ever before thee; *thy throne "shall be established for ever.*"

IN commemoration of this great *promise* to the faithful, we ornament the entrance into our *lodges* with these *emblematical pillars*; from our knowledge of the completion of that sacred sentence accomplished in the coming of our *Redeemer*.



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LECTURE VIII.

ON GEOMETRY.

IT is now incumbent upon me to demonstrate to you the great signification of the letter G, wherewith lodges and the medals of masons are ornamented.

To apply it to the name of *God* only, is wrong; the symbols, indeed, used in lodges are expressive of the Divinity's being the great ruler of masonry, as architect of the world; and the mighty object of worship and adoration.

BUT this significant letter also denotes with us *geometry;* which to artificers, is the science by which all their labours are calculated, formed, and proved; and to Masons, contains the determination, definition, and proof of the order, beauty, and wonderful wisdom of the power of God in his creation.

GEOMETRY is said originally to have signified nothing more than the art of measuring the earth, or any distances or dimensions within it: but at present, it denotes the science of magnitude in general, comprehending the doctrine and relations of whatsoever is susceptible of augmentation or diminution. So to geometry, may be referred the constrution not only of lines, superficies, and solids; but also of time, velocity, numbers, weight, and many other matters.

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THIS is a science which is said to have its rise, or at least its present rules from the Egyptians, who, by nature, were under a necessity of using it, to remedy the confusion which generally happened in their lands, by the overflowing of the river Nile, which carried away yearly all boundaries, and effaced all limits of their possessions. Thus this science which consisted only in its first steps of the means of measuring lands, that every person might have his property restored to him, was called geometry, or the art of measuring land: and it is probable, that the draughts and schemes the Egyptians were annually compelled to make, helped them to discover many excellent properties of those figures, and which speculation continually occasioned to be improved.

FROM Egypt *geometry* passed into Greece, where it continued to receive new improvements in the hands of *Thales*, *Pythagoras*, *Archimedes*, *Euclid*, and others; the elements of geometry, which were written by Euclid, testify to us the great perfection to which this science was brought by the ancients, though much inferior to modern geometry. The bounds of which by the invention of fluxions, and the discovery of an infinite order of curves, are greatly enlarged.

THE usefulness of geometry extends to almost every art and science:—by the help of it astronomers turn their observations to advantage; regulate the duration of times, seasons, years, cycles, and epochas; and measure the distsnce, motions, and magnitude of the whole earth, and delineate the extent and bearings of kingdoms, provinces, oceans, harbours, and every

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place upon the globe.—It is adapted to artificers in every branch; and from thence, as we said before, architects derive their measures, justnesses, and proportions.

THIS naturally leads us to conjecture why the *square* is had by masons, as one of the *lights* of *masonry*, and part of the furniture of the *lodge*. To explain our ideas on that matter, we will only repeat to you the words of a celebrated author, treating of the rise and progress of sciences:—He says, "We find nothing in "ancient authors to direct us to the exact order in "which the fundamental principles of measuring sur-"faces were discovered. They probably began with "those surfaces which terminated by right lines, and "amongst these with the most simple.—It is hard in-"deed to determine which of those surfaces, which "are terminated by a small number of right lines, are "the most simple.—If we were to judge by the num-"ber of sides, the triangle has indisputably the advan-"tage:—yet I am inclined to think, that the square "was the figure which first engaged the attention of "geometricians.—It was not till some time after this, "that they began to examine equilateral triangles, which "are the most regular of all triangular figures.—It is "to be presumed that they understood that rectilinear "figure first, to which they afterwards compared the "areas of other polygons, as they discovered them.— "It was by that means the square became the com-"mon measure of all surfaces;—for of all ages, and "amongst all nations of which we have any knowledge, "the square has always been that in planimetry, which "the unit is in arithmetic:—for though in measuring

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"rectilinear figures, we are obliged to resolve them "into triangles, yet the areas of these figures are al- "ways given in the square."—Thence we are led to determine, that the square was the first and original figure in geometry, and as such was introduced to our lodges.

The square was the figure under which the Israelites formed their encampments in the wilderness, and under which they fortified or defended the holy tabernacle, sanctified with the immediate presence of the Divinity.

As we before declared it to be our opinion, that this society was never formed for, or of, a set of working architects or masons; but as a religious, social, and charitable establishment, and that the members thereof never were embodied, or exhibited to the world as builders, save only under Moses, and at the temple at Jerusalem, where with holy hands they executed those works of piety, as the patriarchs erected altars to the honor of the Divinity, for their sacrifices and religious offices;*—so we are persuaded, that the adoption of geometry by Masons, or any emblem of that science, implies no more than a reverence for such device of the mind of man as should demonstrate the wisdom of the Almighty in his works, whereby the powers of *Abrax* are defined, and the system of the starry revolutions in the heavens determined.

If we should look upon the earth with its produce, the ocean with its tides, the coming and passing

* Genesis iv. 3, 4. viii. 20. xxii. 9. xxviii. 18. xxxiii. 20. xxxi. 7. Exodus xx. 24. xxvii. 1. xxx. 1.——Joshua xxii. 10, 11.

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of day, the starry arch of heaven, the seasons and their changes, the life and death of man, as being merely accidents in the hand of nature; we must shut up all the powers of judgment, and yield ourselves to the darkest folly and ignorance.—The august scene of the planetary system, the day and night, the seasons in their successions, the animal frame, the vegetation of plants, all afford us subject for astonishment: the greatest too mighty, but for the hand of a Deity, whose works they are;—the least too miraculous, but for the wisdom of their God.

THEN how much ought we to esteem that science, through whose powers it is given to man to discover the order of the heavenly bodies, their revolutions, and their stations; thereby resolving the operations of the Deity to an unerring system, proving the mightiness of his works, and the wisdom of his decrees.

IT is no wonder then that the first institutors of this society, who had their eye on the revelation of the Deity, from the earliest ages of the world, unto the days of its perfection under the ministry of the Son of God, that they should hold that science hallowed amongst them, whereby such lights were obtained by man, in the discovery of the great wisdom of the Creator in the beginning.

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LECTURE IX.

THE MASTER MASON'S ORDER.

AS we at first proposed to investigate the three progressive orders of Masons, Apprentices, Craftsmen, and Masters, by a definition and description of the several circumstances which attended the worshippers of the true God,—so have we in the former lectures shewn, that by the Apprentices' order, is implied the first knowledge of the God of nature, in the earliest ages of man.—Under the Craftsmen, we have shewn the Mosaic legation, and the building of the Jewish temple at Jerusalem; together with the light which men received, for the discovery of divine Wisdom, by geometrical solutions.—We now proceed to the third stage, the most sacred and solemn order of Masons, the *Master Mason's Order.*

UNDER the Jewish law, the service of God became clouded and obscured by ceremonies and rites, which had daily crept in upon it, through imitation of the neighbouring heathen.—When the morals of the Jewish nation were corrupted, civil jurisdiction reeled upon its throne—innovations sapped the religious rule, and anarchy succeeded.—No sooner was this compact loosened, than the strength of the Jews was diſſolved, and the heathen triumphed in Jerusalem.

THE gracious Divinity, perceiving the ruin which was overwhelming mankind, in his benevolence, was

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moved to redeem us.—He saw that the revelation which he had deigned to make of his divinity, might, majesty, and wisdom, to the nations of the earth, and more especially to the Jewish tribes, was not sufficient to preserve them in their duty: he weighed the frailty of mankind in the balance which his justice suspended, and to their imperfections he held out his mercy.—The Egyptians had abused their learning and wisdom;—the Jews had polluted God's ordinances and laws;—and Sin had made her dominion in the strong places of the earth.

Piety, which had planned the temple at Jerusalem, was expunged;—the reverence and adoration due to the Divinity, was buried in the filth and rubbish of the world;—persecution had dispersed the few who retained their obedience, and the name of the true God was almost totally lost and forgotten among men;—Religion sat mourning in Israel in sackcloth and ashes, and Morality was scattered as it were by the four winds of the air.

In this situation, it might well be said, "That "the guide to heaven was lost, and the master of the "works of righteousness was smitten."—The nations had given themselves up to the grossest idolatry; Solomon had fallen, and the service of the true God was effaced, from the memory of those who had yielded themselves to the dominion of sin.

In order that mankind might be preserved from this deplorable estate of darkness and destruction, and *as the old law was dead and become rottenness*, a new doc-

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trine, and new precepts were wanting to give the key to salvation; in the language of which we might touch the ear of an offended Deity, and bring forth hope for eternity. *True religion* was fled:—"Those who sought "her through the wisdom of the ancients were not "able to raise her, she eluded the grasp, and their "polluted hands were stretched forth in vain for her "restoration."—Those who sought her by the old law were frustrated, for "Death had stepped between, "and Corruption defiled the embrace;" Sin had beset her steps, and the vices of the world had overwhelmed her.

THE great Father of all, commiserating the miseries of the world, sent his only Son, who was *innocence* itself, to teach the doctrine of salvation;—by whom man was raised from the death of sin, unto the life of righteousness;—from the tomb of corruption unto the chambers of hope;—from the darkness of despair to the celestial beams of faith;—and not only working for us this redemption, but making with us the covenant of regeneration; whence we are become the children of the Divinity, and inheritors of the realms of heaven.

WE *Masons*, describing the deplorable estate of religion under the Jewish law, speak in figures:—— "Her tomb was in the rubbish, and filth cast forth of "the temple, and *Acacia* wove its branches over her "monument;" ακακια being the Greek word for innocence, or being free from sin; implying that the sins and corruptions of the old law, and devotees of the Jewish altar, had hid religion from those who

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sought her, and she was only to be found where *innocence* survived, and under the banner of the divine Lamb;—and as to ourselves professing that we were to be distinguished by our *Acacy*, or as true *Acacians* in our religious faith and tenets.*

THE acquisition of the doctrine of redemption, is expressed in the typical character of *Huramen*, (Ηυρηκεν, inveni) and by the applications of that name with Masons, it is implied, that we have discovered the knowledge of God and his salvation, and have been redeemed from the death of sin, and the sepulchre of pollution and unrighteousness.†

THUS the *Master Mason* represents a man under the Christian doctrine, saved from the grave of iniquity, and raised to the faith of salvation.

* Acacia—AKAKIA, in antiquity a roll or bag, represented on the medals of the Greek and Roman Emperors: some think it is only an handkerchief, which they used as a signal; others take it for a volume or roll of memorandums or petitions; and others will have it to be a purple bag filled with earth, to remind the prince of his mortality. Acacians (Acaciani) in church history, the name of a sect of religious and professed christians, some of whom maintained, that the Son was only of a like, not the same, substance with the Father; and others, that he was not only of a distinct, but also of a dissimilar substance.—Acacy, (in Johnson's Dictionary) ακακια Gr. innocence, or being free from sin.

† The Mason advancing to this state of masonry, pronounces his own sentence, as confessional of the imperfection of the second stage of his profession, and as probationary of the exalted degree to which he aspires, in this Greek distich, Τυμβοστρωσω, Struo tumulum: "I pre-"pare my sepulchre; I make my grave in the pollutions of the earth; "I am under the shadow of death."—This distich has been vulgarly

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As the great testimonial that we are risen from the state of corruption, we bear the emblem of the *Holy Trinity*, as the insignia of our vows, and of the origin of the Master's order.

On receiving this ensign, the Mason professeth himself in a short distich, in the Greek language, which, from the rules of our order, we are forbidden to commit to writing; the literal meaning of which is, "*Vehementer cupio vitam*," ardently I wish for life; meaning the everlasting life of redemption and regeneration: an avowal which carries with it the most religious import, and must proceed from a pure faith. The ceremonies attending this stage of our profession are solemn and tremendous; during which a sacred awe is diffused over the mind, the soul is struck with reverence, and all the spiritual faculties are called forth to worship and adoration.

This our order is a positive contradiction to the Judaic blindness and infidelity, and testifies our faith concerning the resurrection of the body.

The divine construction put upon this emblem of the Master's Order, which he declares, is the principle by which he is raised from darkness; so it is also the emblem of moral duties professed by the Mason, and which in former ages were most religiously performed. These also are principles immediately resulting from the Christian doctrine.

corrupted among us, and an expression takes place scarcely similar in sound, and entirely inconsistent with masonry, and unmeaning in itself.

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THE *Master Mason* imposes a duty on himself, full of moral virtue and Christian charity, by enforcing that brotherly love which every man should extend to his neighbour.

FIRST, That when the calamities of our brother call for our aid, we should not withdraw the hand that might sustain him from sinking; but that we should render him those services, which, not incumbering or injuring our families or fortunes, charity and religion may dictate for the saving of our fellow-creature.

SECOND, From which purpose, indolence should not persuade the foot to halt, or wrath turn our steps out of the way: but forgetting injuries and selfish feelings, and remembering that man was born for the aid of his generation, and not for his own enjoyments only, but to do that which is good; we should be swift to have mercy, to save, to strengthen, and execute benevolence.

THIRD, As the good things of this life are variously dispensed, and some are opulent whilst others are in distress; such principles also enjoin a Mason, be he ever so poor, to testify his good-will towards his brother.—Riches alone are not the only means of doing good; *virtue and benevolence* are not confined to the walks of opulence:—the rich man, from his many talents, is required to make extensive works under the principles of virtue; and yet poverty is no excuse for an omission of that exercise; for as the cry of innocence ascendeth up to heaven, as the voice of babes and sucklings reach the throne of God, and as the

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breathings of a contrite heart are heard in the regions of dominion; so a Mason's prayers, devoted to the welfare of his brother, are required of him.

FOURTH, The fourth principle is never to injure the confidence of your brother, by revealing his secrets; for perhaps that were to rob him of the guard which protects his property or life.—The tongue of a Mason should be void of offence, and without guile;—speaking truth with discretion, and keeping itself within the rule of judgment;—maintaining a heart void of uncharitableness, locking up secrets, and communing in charity and love.

FIFTH, Of charity, so much is required of a Mason, in his gifts as discretion shall limit;—charity begins at home, but like a fruitful olive tree, planted by the side of a fountain, whose boughs over-shoot the wall, so is charity: it spreads its arms abroad from the strength and opulence of its station, and lendeth its shade for the repose and relief of those who are gathered under its branches.—Charity, when given with imprudence, is no longer a virtue; but when flowing from abundance, it is glorious as the beams of morning, in whose beauty thousands rejoice. When donations, extorted by pity, are detrimental to a man's family, they become sacrifices to superstition, and, like incense to idols, are disapproved by heaven.

As Moses was commanded to pull his shoes from off his feet, on Mount Horeb, because the ground whereon he trod was sanctified by the presence of the Divinity; so the Mason who would prepare himself

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for this third stage of masonry, should advance in the naked paths of truth, be divested of every degree of arrogance, and come as a true *Acacian*, with steps of innocence, humility, and virtue, to challenge the ensigns of an order, whose institutions arise on the most solemn and sacred principles of religion.



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LECTURE X.

THE SECRECY OF MASONS.

IN this age, when things serious are too often received with laughter, things religious treated with contempt, and what is moral, spurned from the doors of the polite; no wonder if our intentions to prove this society of religious as well as civil institution, should be ridiculed and despised.

IT is not to be doubted many assemblies of *Masons* were held before the christian æra; the first stage of masonry took its rise in the earliest times, was originated in the mind of *Adam*, descended pure through the antediluvian ages, was afterwards taught by *Ham*, and from him, amidst the corruptions of mankind, flowed unpolluted and unstained with idolatry to these our times, by the channel of some few of the *Sons of Truth*, who remained uncontaminated with the sins of nations, saving to us pure and spotless principles, together with the original symbols.—Those ancients, enlightned with original truth, were dispersed through many states;—they were called to join the Jewish nation, and many of them became united with that people. The *Wise-hearted* were employed in the construction of the tabernacle of Moses, they were embodied at the building of the temple at Jerusalem, and might from thence emigrate into distant countries, where they would superintend other religious works.

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The ceremonies now known to masons, prove that the testimonials and insignia of the Masters' order, in the present state of masonry, were devised within the ages of christianity, and we are confident there are not any records in being, in any nation, or in any language, which can shew them to be pertinent to any other system, or give them greater antiquity.

In this country, under the Druids, the first principles of our profession most assuredly were taught and exercised: how soon the second stage and its ceremonials were promulged after the building of the temple at Jerusalem, we have no degree of evidence. As to the third and most sacred order, no doubt it was adopted upon the conversion of those who attended the *Druidical Worship*, who had professed the adoration of the *one supreme being*, and who readily would receive the doctrines of a *mediator*; a system in religion which had led the sages of old into innumerable errors, and at last confounded them with idolatry.

Under our present profession of masonry, we alledge our morality was originally deduced from the school of Pythagoras, and that the Basilidian system of religion furnished us with some tenets, principles, and hieroglyphics: but these, together with the Egyptian symbols and Judaic monuments, are collected only as a successional series of circumstances, which the devotees of the Deity, in different and distant ages of the world, had professed; and are all resolved into the present system of masonry, which is made perfect in the doctrine of christianity: from these united mem-

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bers gaining alone that evidence of antiquity, which shews that we are descendants of the first worshippers of the Deity.

THAT there were builders of cities, towers, temples, and fortifications, from the earliest ages, is indisputable;—but that the artificers were formed into bodies, ruled by their own proper laws, and knowing mysteries and secrets which were kept from the world, we are greatly doubtful:—for so plain, easy, and intelligible is the mechanic art of building, that it is comprehensible to any capacity, and needed not to be wrapped up in mystic rules; neither was there any occasion for the artificers to go about as conjurers, professing a science unrevealed to the world.

MAN would be taught building by the animals daily under his observation: the fox, the rabbit, and many other creatures, form themselves caves; the beaver is an architect in wood, and builds hovels and sheds; the birds at a season for their increase, prepare their nests for the protection of their young; the bee labours in constructing cities and store-houses; the ants are cloistered in their little mount, perforated with labyrinths, where their provender and progeny are secured.—All these would instruct men in building; so that whilst our race were reaping the first rudiments of knowledge from the book of nature, after the darkness which had overwhelmed them in their disobedience, this could remain no secret.

BESIDES, if we should be esteemed merely the successors of mechanics, and as such, should take our

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grand progress from the building of the temple at Jerusalem, we shall find, that *Hiram*, who was sent from Tyre to assist in that structure, had not his excellence in architecture only, but in molten work, and also in dying, as is said in Chronicles: "He was skilful to "work in silver and gold, in brass, in iron, in stone, "and in timber, in purple, in fine linen, and in crim-"son; also to grave all manner of graving."—He was the subject of a state, wherein the worship of idols was established.—This kind of religion gave encouragement to and greatly advanced the fine arts, as it employed statuaries, sculptors, painters, and those who made graven images.—Solomon ornamented his temple with cherubims and palm trees, fruits and flowers: from whence we do not doubt Hiram's knowledge was in the business of a statuary and painter, that he made graven images of stone and wood, and molten images in metals.—In Kings it is said only, "that Hiram was "filled with wisdom and understanding, and cunning "to work all works in brass."—As to Solomon's part in this great structure, he being inclined to this mighty work of piety through the ordinances of heaven, and the promises made to his father David, was truly the executor of that plan which was revealed to him from above;—he called forth the sages and religious men amongst his people to perform the work:—he classed them according to their rank in their religious profession; as the priests of the temple were stationed in the solemn rites and ceremonies instituted there.—This distinction was maintained in most religious societies, but especially with the primitive Christians.—The chosen ones of Solomon, as a pious and holy duty, conducted the work.—If we regard them as architects by

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profession, by reason of this duty, so we may Abel, Noah, Abraham, Jacob, Moses, and David, by reason of the building of their altars, which were no other than works of piety and devotion.—From those circumstances, we are bold to say, that if we trace the antiquity of masonry on operative principles, and derive such principles from the building of Solomon's temple, we may as well claim all the professions which Hiram excelled in:—but we will leave this speculation for more material subjects.

SOME masters of design have brought their works to a singular justness, symmetry, and order, in Egypt and Greece, in Italy and many other European states: but they, like proficients in painting and music, had their excellence from a degree of genius and taste peculiar to themselves.—It was a singular gift, and they needed not mysteries to keep it secret; for as men's geniuses are as various as their features, so was an excellence in design as free from usurpation, as if it had been wrapped up in profound magic.*

* Willing to lay before our readers every degree of evidence, whether contrary to, or consistent with our maxims, that they may judge for themselves, we give the following extract from a very scarce book.

The holy war, gave the Christians who had been there, an idea of the Saracen works, which were afterwards imitated by them in the west, and they refined upon it every day, as they proceeded in building churches. The Italians (among which were some Greek refugees) and with them the French, Germans and Flemings, joined into a fraternity, procured papal bulls for their encouragement, and particular privileges, they stiled themselves *Free Masons*, and ranged from nation to nation, as they found churches to be built (for very many in those days were every where in building) through the piety of multitudes, their government was regular, and where they fixed their building, they made a camp of lodges, a surveyor, governor in

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We are persuaded there was no occasion to form such secret rules for the compact of operative masons:—Solomon for the conduct of such a multitude, wisely preserved the order of the religious, and the mysteries of their initiation, for the rule of his people employed in the temple.—Assuredly the secrets revealed to us were for other uses than what relate to labouring up masses of stone; and our society, as it now stands, is an association on religious and charitable principles; which principles were instituted and arose upon the knowledge of God, and in the Christian revelation.

Soon after Christianity became the established religion of this country, the professors of it employed themselves in founding religious houses, and in the building of places of public worship —On any reform of religion, it is observable the first professors are inclinable to enthusiasm.—Such was the case in this land, on the advancement of the Christian doctrine:—a fervor for endowments infatuated the minds of the converted;—certain days were assigned for the purpose of attending to religious works and edifices, called hally-wark-days; on which no man, of what profession, rank or estate soever, was exempt from attending that duty.—Besides, there were a set of men called haly-werk-folk,* to whom were assigned certain lands,

chief, and every tenth man was called a warden, and overlooked each nine. The gentlemen of the neighbourhood, either out of charity or commutation of penance, gave the materials and carriage, and hence were called *Accepted Masons*. It is admirable with what œconomy, and how soon they erected such considerable structures.

From a book of architecture, by Mr. Stephen Rion, of Canterbury.

* De Hermitorio Finchalensis Ranulphus Dei gratia Dunelmensis

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which they held by the service of repairing, defending, or building churches and sepulchres; for which pious labours they were exempt from all feodal and military services: these men being stone-cutters and builders, might also be of our profession, and most probably they were selected from thence, the two being in no wise incompatible with each other.—The county of Durham‡ entertained a particular set of those haly-werk-folk, who were guards of the patrimony and holy sepulchre of St. Cuthbert.—Those men come the nearest to a similitude of Solomon's masons, and the title of *Free and accepted Masons*, of any degree of architects we have gained any knowledge of: but whether their initiation was attended with peculiar ceremonies, or by what laws they were regulated, we have not been able to discover; and must lament, that in the church records of Durham, or in any public office there, there are not the least remains of evidence, touching those people and the constitution of their society. It was a matter to be coveted by us studying this subject, as most probably such constitution or evidence would have confirmed every hypothesis we have raised on the definition of our emblems and mysteries.

THE emblems used by these people, very much resembled the emblems of our society, several tokens of which have been found of late years in pulling

Episcopus omnibus hominibus suis Francis et Anglis de haly werc folc salutem, &c.

Many other grants are in the author's possession of this kind. Ralph Flambard was consecrated bishop of Durham in 1099.

‡ Hist. Dunelm. apud Wartoni Ang. Sax.

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down old ruined monasteries.—It is much to be wished, that those noblemen, &c. in whose possession ancient abbies stand, would on all occasons of pulling down or repairing, give instructions to their workmen, to preserve with care any antique marks, characters, or emblems they may find.—There are double walls, or hollow pillars, in which such things were deposited. —Few men will be at the expence of digging to the foundations of such buildings, where valuable marks and curious inscriptions would be found on the foundation or what was called the angle-stone, which formed a perfect cube.—This was a very ancient custom: the unbelieving Jews accused our Saviour of having stolen the mystic words, the *Tetragrammaton*, or *Urim and Thummim*, from the foundation of the temple at Jerusalem, which they said he carried concealed about him, whereby he was enabled to work his miracles.

Soon after the progress of Christianity in England, all Europe was inflamed with the cry and madness of an enthusiastic monk, who prompted the zealots in religion to the holy war; in which, for the purpose of recovering the holy city and Judea out of the hands of infidels, armed legions of saints, devotees, and enthusiasts, in tens of thousands, poured forth from every state of Europe, to waste their blood and treasure, in a purpose as barren and unprofitable as impolitic.

It was deemed necessary that those who took up the ensign of the cross in this enterprize, should form themselves into such societies as might secure them

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from spies and treacheries; and that each might know his companion and brother labourer, as well in the dark as by day. As it was with Jeptha's army at the passes of Jordan, so also was it requisite in these expeditions that certain signs, signals, watch-words, or pass-words, should be known amongst them; for the armies consisted of various nations and various languages.—We are told in the book of Judges, "that the "Gileadites took the passes of Jordan before the "Ephramites; and it was so, that when those Ephra-"mites which were escaped said, let me go over, that "the men of Gilead said unto him, Art thou an "Ephramite? If he said nay, then said they unto "him, say now Shibboleth, and he said Sibboleth, "for he could not frame to pronounce it right. Then "they took them and slew them at the passage of "Jordan."*

* The application which is made of the word *Sibboleth* amongst masons, is as a testimony of their retaining their *original vow* uninfringed, and their first faith with the brotherhood uncorrupted. And to render their works and phrases more abstruse and obscure, they selected such as by acceptation in the scriptures, or otherwise, might puzzle the ignorant by a double implication.—Thus *Sibboleth*, should we have adopted the Elusinian mysteries, would answer as an avowal of our profession, the same implying, *Ears of Corn;* but it has its etymology or derivation from the following compounds in the Greek tongue, as it is adopted by masons, viz. Σιβω, Colo, and Λιθος, Lapis; so Σιβω-λιθον, Sibbolithon, *Colo Lapidem*, implies, that they retain and keep inviolate their obligations, as the *Juramentum per Jovem Lapidem*, the most obligatory oath held amongst the heathen.—"The name Lapis, "or, as others write, Lapideus, was given to Jupiter by the Romans, "who conceived that Juramentum per Jovem Lapidem, an oath by Ju-"piter Lapis, was the most obligatory oath; and it is derived either "from the stone which was presented to Saturn by his wife Ops, who "said that it was Jupiter, in which sense Eusebius says that Lapis "reigned in Crete: or from lapide silice, the flint stone, which in

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No project or device could answer the purposes of the crusaders better than those of masonry:—the maxims and ceremonials attending the master's order had been previously established, and were materially necessary on that expedition; for as the Mahomedans were also worshippers of the Deity, and as the enterprizers were seeking a country where the masons were in the time of Solomon called into an association, and where some remains would certainly be found of the mysteries and wisdom of the ancients and of our predecessors. Such degrees of masonry as extended only to the acknowledgment of their being servants of the God of nature, would not have distinguished them from those they had to encounter, had they not assumed the symbols of the Christian faith.

ALL the learning of Europe in those times, as in the ages of antiquity, was possessed by the religious;—they had acquired the wisdom of the ancients, and the original knowledge which was in the beginning, and now is, *the truth*;—many of them had been initiated into the mysteries of masonry; they were the projectors of this enterprize, and as Solomon in the building of the temple, introduced orders and regulations for the conduct of the work, which his wisdom had been enriched with from the learning of the sages of antiquity, so that no confusion should happen during its progress, and so that the rank and office of each fellow-labourer might be distinguished and ascer-

"making bargains the swearer held in his hand and said, "If knowingly I deceive, so let Diespiter, saving the city and capital, cast me away from all that's good, as I cast away this stone. Whereupon he threw the stone away."

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tained beyond the possibility of deceit; in like manner the priests projecting the crusades, being possessed of the mysteries of masonry, the knowledge of the ancients, and of the universal language which survived the confusion of *Shinar*, revived the orders and regulations of Solomon, and initiated the legions therein who followed them to the Holy Land:—hence that secrecy which attended the crusaders.

AMONG other evidence which authorizes us in the conjecture that masons went to the holy wars, is the doctrine of that order of masons, called the *higher order*, we are induced to believe that order was of Scottish extraction; seperate nations might be distinguished by some separate order, as they were by singular ensigns: but be that as it may, it fully proves to us that masons were crusaders.

As the intention of this lecture was not only to speculate on the ancient secrecy amongst masons, but also to treat of the secrecy of masons in this age, we must therefore turn our thoughts to the importance secrecy is now of amongst us, when there are no holy wars to wage, and nothing but charity and brotherly love to cherish among masons.

THIS institution, which was first founded in the mysteries of religion, as we have before rehearsed to you, is now maintained by us on the principles of lending mutual aid and consolation to each other.—How should we be able to discern the brethren of this family, but through such tokens as should point them out from other men? Language is now provincial, and the

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dialects of different nations would not be comprehensible to men ignorant and unlettered. Hence it became necessary to use an expression which should be cognizable by people of all nations.—So it is with masons;—they are possessed of that universal expression, and of such remains of the original language, that they can communicate their history, their wants, and prayers, to every brother Mason throughout the globe:—from whence, it is certain, that multitudes of lives have been saved in foreign countries, when shipwreck and misery had overwhelmed them: when robbers had pillaged, when sickness, want, and misery had brought them even to the brink of the grave, the discovery of Masonry hath saved them: the discovery of being a brother, hath staid the savage hand of the conqueror, lifted in the field of battle to cut off the captive; hath withheld the sword imbrued in carnage and slaughter, and subdued the insolence of triumph to pay homage to the craft.

The importance of secrecy with us, is such, that we may not be deceived in the dispensing of our charities;—that we may not be betrayed in the tenderness of our benevolence, or that others usurp the portion which is prepared for those of our own family.

To betray the watch-word, which should keep the enemy from the walls of our citadel, in order to open our strong-holds to robbers and deceivers, is as great a moral crime, as to shew the common thief the weaknesses and secret places of our neighbours dwelling houses, that he may pillage their goods.—Nay it is still greater, for it is like aiding the sacrilegious robber to ransack the holy places, and steal the sacred ves-

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sels and consecrated elements, devoted to the most sacred rites of religion,—It is snatching from the divine hand of *charity*, the balm which she holds forth to heal the distresses of her children; the cordial cup of consolation, which she offers to the lip of calamity, and the sustenance her fainting infants should receive from the bosom of her celestial love.

As this then is the importance of the Masons secrecy, wherefore should the world wonder that the most profligate tongue that ever had expression hath not revealed it? The sport is too criminal to afford delight even to the wickedest of mankind; for it must be wantonness only which could induce any man to divulge it, as no profit could arise therefrom, nor selfish view be gratified.—It was mentioned by divine lips as a crime not in nature: "What man is there of you, "whom if his son ask for bread, will give him a stone; "or if he ask a fish, will give him a serpent?"—Then can there be a man so iniquitous among Masons, as to guide the thief to steal from a sick brother the medicine which should restore his health? the balsam which should close his wounds? the cloathing which should shield his trembling limbs from the severity of the winter? the drink which should moisten his fainting lip? the bread which should save his soul alive?

SUCH is the importance of our secrecy:—were there no other ties upon our affections or consciences, than merely the sense of the injury we should do to the poor and the wretched, by a transgression of this rule, we are persuaded it would be sufficient to lock up the tongue of every man who professeth himself to be a *Mason*.

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LECTURE XI.

OF CHARITY.

AS charity is one of the principal characteristics of a Mason, we will treat of it in this lecture.

WE do not mean to make strictures on that modern error of indiscriminately dispensing alms to all suppliants, without regard to their real wants or real merits; whereby the hypocrite and knave often eat the bread which virtue in distress ought to be relieved by.—This is a mistaken character of charity, in which she is too often abused.—Though the bounties of benevolence and compassion are given with a righteous wish, yet they should be ruled by discretion.

THE ancients used to depict the virtue *charity*, in the character of a goddess, seated in a chair of ivory, with a golden tire upon her head, set with precious stones:—her vesture, like the light of heaven, represented universal benevolence; her throne was unpolluted and unspotted by passions and prejudices; and the gems of her fillet represented the inestimable blessings which flowed variously from her bounty.

THEY also represented the charities, otherwise called the graces, under three personages:—one of these was painted with her back towards us, and her face forward, as proceeding from us; and the other two with their faces towards us, to denote, that for one benefit done we should receive double thanks:—they

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were painted naked, to imitate that good offices should be done without dissembling and hypocrisy:—they were represented young, to signify that the remembrance of benefits should never wax old:—and also laughing, to tell us that we should do good to others with chearfulness and alacrity.—They were represented linked together, arm in arm, to instruct us that one kindness should prompt another; so that the knot and band of love should be indissoluble.—The poets tell us, that they used to wash themselves in the fountain Acidalius, because benefits, gifts, and good turns ought to be sincere and pure, and not base and counterfeit.

CHARITY, in the works of moralists, is defined to be the love of our brethren, or a kind of brotherly affection one towards another.—The rule and standard that this habit is to be examined and regulated by among Christians, is the love we bear to oursèlves, or that the Mediator bore towards us;—that is, it must be unfeigned, constant, and out of no other design than man's happiness.

SUCH are the general sentiments which the ancients entertained of this virtue, and what the modern moralists and christians define it to be at this day.

IN what character *charity* should be received among Masons, is now our purpose to define, as it stands limited to our own society.*

* The principles which alone should attend a candidate for initiation to our society, are pathetically represented in the following psalm.

Pſal. xv. 1. "Lord, who shall abide in thy tabernacle? who shall "dwell in thy holy hill?"

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BEING so limited, we are not subject to be imposed on by false pretences; and are certain of its proper and merited administration. It is hence to be hoped, that charity subsits with us without dissembling or hypocrisy, and is retained in sincerity and truth :—that benefits received impress a lively degree of gratitude and affection on the minds of Masons, as their bounties are bestowed with chearfulness, and without the frozen finger of reluctance :—the benevolence of our society is so mutual and brotherly, that each render good offices, as readily as he would receive them.†

2. "He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart."

3. "He that backbiteth not with his tongue, nor doth evil to his neighbour; nor taketh up a reproach against his neighbour."

4. "In whose eyes a vile person is contemned; but he honoureth "them that fear the Lord: he that sweareth to his own hurt and "changeth not."

5. "He that putteth not out his money to usury, nor taketh re-"ward against the innocent.—He that doeth these things shall never "be moved."

† "The misplacing of a benefit is worse than the not receiving of "it; for the one is another man's fault, but the other is mine. The "error of the giver does oft times excuse the ingratitude of the receiver; "for a favour ill placed is rather a profusion than a benefit. It is the "most shameful of losses, an inconsiderate bounty. I will chuse a "man of integrity, sincere, considerate, grateful, temperate, well-na-"tured, neither covetous nor sordid; and when I have obliged such a "man, though not worth a groat in the world, I have gained my end. "If we give only to receive, we lose the fairest objects for our charity: "the absent, the sick, the captive, and the needy"—*Seneca of Benefits.*

"The rule is, we are to give as we would receive, chearfully, "quickly, and without hesitation: for there is no grace in a benefit "that sticks to the fingers. A benefit should be made acceptable by "all possible means, even to the end that the receiver, who is never "to forget it, may bear it in his mind with satisfaction."—*The same.*

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In order to exercise this virtue, both in the character of Masons and in common life, with propriety, and agreeable to good principles, we must forget every obligation but affection; for otherwise it were to confound charity with duty.—The feelings of the heart ought to direct the hand of *charity*.—To this purpose we should be divested of every idea of superiority, and estimate ourselves as being of equality, the same rank and race of men:—in this disposition of mind we may be susceptible of those sentiments which *charity* delighteth in, to feel the woes and miseries of others with a genuine and true sympathy of soul:—*compassion* is of heavenly birth;—it is one of the first characteristics of humanity.—Peculiar to our race, it distinguishes us from the rest of creation.§

"It is not the value of the present, but the benevolence of the "mind, that we are to consider: that which is given with pride and "ostentation, is rather an ambition than a bounty."—*The same.*

§ 1 Cor. xiii. 1. "Though I speak with the tongues of men and of "angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2. "And though I have the gift of prophecy, and understand all "mysteries, and all knowledge; and though I have all faith, so that I "could remove mountains, and have not charity, I am nothing.

3. "And though I bestow all my goods to feed the poor, and "though I give my body to be burned, and have not charity, it profiteth me nothing.

4. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

5. "Doth not behave itself unseemly, seeketh not her own, is not "easily provoked, thinketh no evil.

6. "Rejoiceth not in iniquity, but rejoiceth in the truth.

7. "Beareth all things, believeth all things, hopeth all things, en-"dureth all things.

8. "Charity never faileth: but whether there be prophecies, they

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He whose bosom is locked up against compassion is a Barbarian;—his manners are brutal—his mind gloomy and morose—and his passions as savage as the beasts of the forest.

What kind of man is he, who full of opulence, and in whose hand abundance overflows, can look on virtue in distress, and merit in misery, without pity?—Who could behold without tears, the desolate and forlorn estate of the *widow*, who in early life, brought up in the bosom of a tender mother, without knowing care, and without tasting of necessity, was not befitted for adversity;—whose soul is pure as innocence, and full of honor;—whose mind had been brightened by erudition under an indulgent father;—whose youth, untutored in the school of sorrows, had been flattered with the prospect of days of prosperity and plenty;—one, who at length, by the cruel adversity of winds and seas, with her dying husband, is wrecked in total destruction and beggary; driven by ill fortune, from peace and plenty; and from the bed of ease, changes

" shall fail; whether there be tongues, they shall cease; whether there " be knowledge, it shall vanish away.

9. " For we know in part, and we prophesy in part.

10. " But when that which is perfect is come, then that which is " in part shall be done away.

11. " When I was a child, I spake as a child, I understood as a " child, I thought as a child; but when I became a man, I put away " childish things.

11. " For now we see through a glass, darkly; but then face to " face: now I know in part; but then I shall know, even as also I am " known.

13. " And now abideth faith, hope, charity, these three; but the " greatest of these is charity."

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her lot to the dank dunghill, for relief of her weariness and pain;—grown meagre with necessity, and sick with woe;—at her bosom hanging her famished infant, draining off the dregs of parental life, for sustenance; bestowed from maternal love—yielding existence to support the babe.—Hard-hearted covetousness and proud titles, can ye behold such an object, dry eyed?—Can avarice grasp the mite which should sustain such virtue?—Can high life lift its supercilious brow above such scenes in human life; above such miseries sustained by a fellow-creature?—If perchance the voice of the unfortunate and wretched widow is heard in complainings, when wearied *patience* and relaxing *resignation* breathe a sigh, whilst modesty forbids her supplication; is not the groan, the sigh, more pathetic to your ear, you rich ones, than all the flattering petitions of a cringing knave, who touches your vanity and tickles your follies; extorting from your very weaknesses, the prostituted portion of debased *charity*.—Perhaps the fatal hour is at hand, when consolation is required to close the last moments of this unfortunate one's life: can the man absorbed in pleasure roll his chariot wheels past the scene of sorrow without compassion, and without pity see the last convulsion and the deadly gaze which paint misery upon the features of an expiring saint!—If angels weep in heaven, they weep for such:—if they can know contempt, they feel it for the wealthy, who bestow not of their superfluities, and snatch not from their vices what would gladden souls sunk in the woes of worldly adversity.—The eyes of cherubims view with delight the exercise of such benevolence as forms the character of the good Samaritan: —saints touch their golden lyres, to hymn *humanity's*

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fair history in the realms of bliss; and approbation shines upon the countenance divine of *omnipresence*, when a man is found in the exercise of virtue.

WHAT should that human wretch be called, who, with premeditated cruelty and avarice, devises mischief whilst he is conscious of his neighbour's honesty;—whilst he sees him industriously, day by day, labouring with sweaty brow and weary limbs, toiling with chearfulness for bread,—on whose exerted labour an affectionate and virtuous wife and healthy children, crowding his narrow hearth with naked feet, depend for sustenance;—whilst he perceives him, with integrity more than human, taking scrupulously his own, and wronging no man to satisfy his hunger or his wants;—whilst he sees him with fatigued sinews, lengthen out the toil of industry, from morn to night, with unremitting ardor, singing to elude repining, and smoothing his anxieties and pain with hope, that he shall reward his weariness by the overflowings of his wife's chearful heart, and with the smiles of his feeding infants?—What must he be, who knows such a man, and by his craft or avarice extorts unjust demands, and brings him into beggary?—What must he be, who sees such a man deprived by fire or water of all his substance, the habitation of his infants lost, and nothing left but nakedness and tears,—and seeing this, affords the sufferer no relief?—Surely in nature few such wretches do exist! but if such be, it is not vain presumption to proclaim, that like accursed Cain, they are distinguished as the outcasts of God's mercies, and are left on earth to live a life of punishment.

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THE objects of true *charity*, are *merit* and *virtue* in distress;—persons who are incapable of extricating themselves from misfortunes which have overtaken them in old age;—industrious men, from inevitable accidents and acts of Providence rushed into ruin;—widows left survivors of their husbands, by whose labours they subsisted;—orphans in tender years left naked to the world.

WHAT are not the claims of such, on the hand of charity, when you compare them to the miscreants who infest the doors of every dwelling with their importunities? wretches wandering from their homes, shewing their distortions and their sores to prompt a false compassion; with which ill-gotten gains, in concert with vagabonds, they revel away the hours of night which conceals their iniquities and vices.

CHARITY, when misapplied, loses her titles, and instead of being adorned with the dress of virtue, assumes the insignificance, the bells and feathers of folly.

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LECTURE XII.

ON BROTHERLY LOVE.

WE will speak of *brotherly love*, in this lecture, in that degree which solely appertains to masons.

THE necessity there is for the exertion of brotherly regard among masons in the lodge, is obvious to every one;—*peace*, *regularity*, and *decorum*, are indispensible duties there:—all resentment, and remembrance of injuries, should be forgotten; and that cordiality ought to be warm among us, which brings with it chearfulness and rejoicing:—the true worshippers of the Deity, men who held just notions of the principles of nature, in the times of barbarous ignorance, durst not publicly practice the one, or promulgate the other:—but happy is our estate, in this lettered age and this land of liberty, we profess our sentiments with freedom, and without fear; we exercise our religious principles under a full toleration; and as social beings we assemble in the lodge, to enjoy the pleasures of friendship, and the breathings of true benevolence.

AFTER the business of the lodge is dispatched, we are assembled to open out the chearfulness of our hearts without guile; for here are no tale-bearers, censors, or revilers among us;—our lodge is sacred to *silence*:—hence we may say figuratively, "it is situate "in the secret places, where the cock holdeth not his "watch, where the voice of railing reacheth not, where "brawling as the intemperate wrath of women, can-"not be heard."

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WITHOUT suspicion of being betrayed in our words, or ensnared in the openness of our dealings, our mirth here is undisguised, is governed by *prudence*, tempered with *love*, and cloathed in *charity*:—thus it standeth void of offence:—no malicious mind warps innocent expressions to wicked constructions, or interprets unmeaning jests into sarcasms or satires; but as every sentiment flows full of benevolence, so every ear here, is attuned to the strain, in harmonious concord, and tastes the pleasures of festivity so pure, that they bear our reflections, in the morning, without remorse.

PEACE, regularity, and decorum, which, we observed, were indispensible duties here, are not the offspring of controul, or the issue of authority; but a voluntary service, which every man brings to the lodge.

THERE are seasons indeed, in which authority is properly exercised;—man is frail;—the most prudent may sometimes deviate,—it was a maxim of the ancient philosophers, "that to err is human;" therefore in the lodge there ought to be a constant governor, who should restrain the improprieties which may creep in among us, by any brother coming here after an intemperance in liquor.

ANOTHER degree of brotherly love which should prevail here, is to hear the petitions of every member of this society with tenderness and attention.—Where there is at any time a brother of our community sick or in distress, the case of his calamities should come here represented by a brother, who will neither deceive us, nor hold back any part of his merits:—and the

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lodge must testify all due regard, by receiving the petition patiently, and giving relief according to the deserts.

THE most material part of that brotherly love which should subsist among masons, is that of speaking well of each other to the world;—more especially it is expected of every member of this fraternity, that he should not traduce his brother.—Calumny and slander are detestable crimes against society.—Nothing can be viler than to traduce a man behind his back; it is like the villany of an assassin, who has not virtue enough to give his adversary the means of self-defence; but lurking in darkness, stabs him whilst he is unarmed, and unsuspicious of an enemy.

OF this crime, the much-admired poet Shakespear has given a just description.

"THE man who steals my purse, steals trash;
"Twas mine, 'tis his, and may he slave to thousands:
"But he who pilfers from me my good name,
"Robs me of that which not enriches him,
"But makes me poor indeed."

CALUMNY has this direful consequence, that it carries with it not a momentary effect only, but endures for time uncounted.—The wickedness of the world is such, that it is greedy of scandal; and when once the voice of defamation hath uttered its poison, like a pestilence it smites and contaminates;—it spreads jealousies in families, division and wrath among friends, urges fathers against children, and brother against brother.—When once the pernicious tale gets

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birth, it cannot be recalled; and thence the sinner's penitence is not capable of expiation: for the evil consequences may lay dormant in the womb of futurity, and become an intail of sorrow on the third and fourth generation of him that is injured.—What malice and mischief, what infernal disposition, must actuate the mind which is capable of defaming the innocent!—there is no crime of which such a wretch might not be the perpetrator;—against such a villain there is no armour for defence;—he assaults the naked and unsuspicious, and like the contagion of some horrid disease, he smiteth whilst the victim sleeps.—Justice is disarmed against such a sinner, as concealment is his safeguard, and only the eye of heaven discovers his iniquity.

It is not only expected of masons, that they should, with a conscientious soul, refrain from evil-speaking; but also, that they should speak well of each other.

To give a man his just and due character, is so easy a duty, that it is not possible for a benevolent mind to avoid it;—it is a degree of common justice which honesty itself prompts one to.—It is not enough that we refrain from slander; but it is required of masons that they should speak graciously and with affection, with-holding nothing that can be uttered to a brother's praise or good name with truth.—What a pleasure doth it give the heart, feeling benevolent dispositions, to give praises where due,—There is a selfish joy in good speaking, as self-approbation succeeds it.—Besides, the breast of such a man feels enlarged, whilst he utters the praise due to his neighbour; and he experiences all the finest sensations of love, whilst he moves others to feel for the same object of his regard.

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THE neutral disposition, frigid and reserved, neither tends to good nor evil;—but the man tasting brotherly love, is warm to commend.—It is an easy and cheap means of bestowing good gifts and working good works;—for by a just praise to industry, you recommend the industrious man to those to whom he might never be known, and thereby enlarge his credit and his trade.—By a just commendation of merit, you may open the paths of advancement through those whose power might never have been petitioned.—By a proper praise of genius and art, you may rouse the attention of those patrons to whom the greatest deservings might have remained a secret. It is a degree of justice which every man has a right to, from his brother, that his virtues be not concealed.

To shroud the imperfections of our friend, and cloak his infirmities, is Christian-like and charitable, consequently befitting a mason:—even the truth should not be told at all times; for where we cannot approve, we should pity in silence.—What pleasure or profit can there arise by exposing the secrets of a brother?—To exhort him, is virtuous;—to revile him, is inhuman;—and to set him out as an object of ridicule, is infernal.

FROM hence we must necessarily determine, that the duty of a good man leads to work out the works of benevolence; and his heart is touched with joy, whilst he acts within these precepts.

LET us therefore be stedfast and immoveable in our ordinances, that we be proved to have *a tongue of good report.*

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LECTURE XIII.

ON THE OCCUPATIONS OF MASONS.

IN the former lectures we have declared it to be the opinion, that *Masons*, in the present state of *Masonry*, were never a body of architects.—By the book of constitutions published by authority, we see no grand communication held in form, till of very late date: neither is there any evidence therein to contradict the positions we have laid down.—The succession therein described, is by no means to be accepted and understood in a literal sense; but as a pedigree or chronological table of the servants of the Deity, working the duties of righteousness.

WE ground a judgment of the nature of our profession on our ceremonials, and flatter ourselves every mason will be convinced that they, have not relation to building and architecture, but are emblematical, and imply moral, and spiritual, and religious tenets.—It appears self-evident, that the situation of the lodge, and its several parts, are copied after the tabernacle and temple, and are representative of the universe, implying that the universe is the temple in which the Deity is every where present; our mode of teaching the principles of our profession, is derived from the Druids; our maxims of morality, from Pythagoras; our chief emblems, originally from Egypt; to Basilides we owe the science of Abrax, and the characters of those emanations of the Deity which we have adopted, and which are so necessary for the

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maintenance of a moral society.—We believe, that our present ceremonies were more generally taught, and more candidates were initiated therein, on the opening of the crusades, than any other æra, or on any other known occasion.

THE English historians agree, that in the reign of Henry the Second, and the year 1188, at an interview between the Kings of England and France, attended by the prelates and nobility of both nations, the Archbishop of Tyre pronounced such a melancholy account of Saladine's success in the Holy Land, and the miseries of the Christians in that country, that the audience was greatly affected with the relation, and the two kings agreed to convert their whole attention to the relief of those adventurers.—They received the cross from the hands of the archbishop, resolving to go there in person; and their example was followed by Philip, Count of Flanders, and a great number of the prelates and nobility there present:—*a plenary indulgence* was published in the pope's name, for all those who would make a fair confession of their sins, and engage in the crusade:—the different nations assumed crosses of a different colour, and *rules and orders* were established for preventing *riot, luxury, and disorder* on the enterprize.

THESE were the principal rules made for the regulation of the crusaders.—We may conjecture these religious campaigns being over, that men initiated in the mysteries of masonry, and engaged and inrolled under those rules and orders, which were established for the conduct of the nations in the holy war, would

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form themselves into lodges, and keep up their social meetings when returned home, in commemoration of their adventures and mutual good offices in Palestine, and for the propagation of that knowledge into which they had been initiated.

As a further argument that builders and architects were not the original members of our society, the *Masons* of the city of London obtained their incorporation and charter in the reign of King Henry Fifth, in or about the year 1419; they taking on themselves the name of *Free Masons*.—By their charter they are governed by a master and two wardens, with twenty-five assistants.—Of this incorporated body, sixty-five are of the livery of London.

It has never been pretended, that the society of *Free and Accepted Masons* have in any manner been connected, or much less have united themselves, with the incorporated body of Masons enchartered; but on the contrary, have kept themselves totally apart.

It has been alledged, that in the reign of King Henry the Sixth, a law was enacted, setting forth, "That by the yearly congregations and confederacies "made by Masons in their general assemblies, the "good course and effects of the statute of labourers "were openly violated and broken, and making the "future holding of their chapters and congregations "felony."

It is impossible that this statute should relate to any other persons, than the incorporated body of work-

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ing Masons; who under an exclusive charter, by secret combinations raised the prices of their labour, and prevented Craftsmen of their fraternity, not members of the charter, from exercising their trade within the limits of London; which might occasion a grievance worthy of parliamentary redress:—but in what manner the statutes of labourers could be affected by the associations of our fraternity, is not in our power to comprehend. Our records give us no evidence of any such convocations, at the time mentioned.

By the charter of *Masons*, they assumed the title of *Free Masons*, being entitled to the franchises of the city of London.

Why the title of *free* is annexed to our society, or that of *accepted*, we hope, we may be allowed to conjecture, was derived from the crusades.—There the volunteers entering into that service must be *freemen*, born free, and not villains or under any vasallage; for it was not until long after the crusades, that vasallage and feudal services, together with the slavish tenures, were taken away.

They were entitled to the stile of *accepted*, under that *plenary indulgence* which the pope published, for all that would confess their sins, and inlist in the enterprize of the holy war; whereby they were accepted and received into the bosom of the father of the church. —Some authors have presumed to tell us, that it was the original design of the christian powers, in their enterprize in the Holy Land, to rebuild the temple at Jerusalem; but we cannot discover any good authori-

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ty for this assertion.—In modern masonry it is given as a principle, why our dedication of lodges is made to *St. John*, that the masons who engaged to conquer the Holy Land, chose that saint for their patron.—We should be sorry to appropriate the Balsarian sect of christians to St. John as an explanation of this principle;—*St. John*, obtains our dedication, as being the proclaimer of that salvation which was at hand, by the coming of Christ; and we, as a set of religious assembling in the true faith, commemorate the proclamations of the Baptist.—In the name of *St. John the Evangelist*, we acknowledge the testimonies which he gives, and the divine λογος, which he makes manifest.—But to return to the subject of the crusaders.

It is probable that the same enthusiastic spirit which engaged men to enter into the crusades, at the vast expence and hazard which history describes, also led them into as enormous a folly in the building of religious houses:—during the reign of Henry the Second, when the English first engaged in the holy war, there were not less than one hundred and eleven abbeys, nunneries, and religious houses founded in this kingdom;—during the reign of Richard the First, eighteen;—and during the reign of Henry the Third, forty; which shews the religious infatuation which had totally over-run the minds of the people in those reigns.—The Ecclesiastics, in imitation of the works of Solomon, might become the masters of those works, and superintend and conduct the labours of the inferior sect of haly-wark-folk; that by acceptable hands such pious works might be conducted, and from whence the ignorant and profane might be rejected, like the

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Samaritans: —these might assume the honorary title of *Masons*, which from vulgar acceptation, would naturally confound them with ordinary mechanics.

In the Anglo-Norman Antiquities, it is said of *Free Masons*, that they were an association of religious, who engaged in the founding and erecting of churches and religious houses in Palestine. We have already mentioned the religious sect who were really architects and builders of churches, the haly-wark-folk, with no small degree of respect: they were a body of men subsisting before the crusades :—they were maintained by the church, under which they held lands for the service of erecting and repairing churches, and for the guarding the sepulchres of saints.—It is not improbable, than when the rage of holy works, and holy wars, and the desire of Palestine fired the minds of all Europe, but a body of those people might embark in the enterprize, and be transported thither to build churches for the better planting or propagating the christian doctrine, or to guard and maintain the holy sepulchre. —We would be ready at all times to admit these emigrants might possess some rules and ceremonies for initiation peculiar to themselves, so far as the bearers of burthens were admitted under Solomon in the building at Jerusalem, and that they might retain their singular maxims, and principles in secrecy:—and it may also be admitted, that in honor of that gradation of masonry and of their profession, they should claim the greatest antiquity, from Solomon's temple at least: —they might even be more than a collateral branch of the *Free and Accepted Masons*, as we have before admitted, and be initiated in the mysteries of masonry,

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their occupation being in no wise incompatible with our profession, and they might be known and distinguished by the title of *Operative Masons*, as the *Essenes* were divided into *Theoricks* and *Practicks* :—but from the writings of the author of the Anglo-Norman Antiquities, we are convinced he was not a *Free and Accepted Mason* himself; and as the secrecy of that society had attracted the attention of many, who as their curiosity was exercised, raised conjectures on the name of Masons, to discover their origin and principles, or to reconcile their own opinions: from whence, nothing was more likely to strike the attention of an historian, than this body of men; the haly-wark-folk rambling in Palestine were to his purpose.

WERE we claimants only of the title of mechanics, we might have chose as ancient and a more honourable branch of the arts and sciences;—we might have substituted geometry to a more worthy duty, and have honoured our Maker in some profession more expressive of our sense of his power and dignity.

OUR *origin* in this country is thought to be from the *Phœnicians* who came here with the Tyrian Hercules, and introduced the doctrines of *Ham* and the *Amonian* rites, together with the *Hebrew customs*; and afterwards the emigrants from the Holy Land, who taught us the rules instituted by *Solomon* at the temple of Jerusalem; and finally, the propagators of the christian doctrine, who brought with them the principles of the Master's Order, and taught the converted those sacred mysteries which are typical of the christian faith, and professional of the hope of the resurrection of the

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body, and the life of regeneration. Yet we fear few among us are equal to the character we have assumed. Our *lodges* are not now appropriated to *worship* and *religious ceremonies;* we meet as *a social society*, inclined to acts of benevolence, and suffer the more sacred offices to rest unperformed.—Whether this neglect is to our honor, we presume not to determine; in our *present state* professing ourselves *Free and Accepted Masons.* We are totally severed from architects, and are become a set of men working in the duties of *charity*, *good offices*, and *brotherly love*—christians in religion—sons of liberty and loyal subjects:—we have adopted rules, orders, emblems, and symbols, which enjoin us to live a life of morality:—we have furnished our lodges with those striking objects, which should at once intimate to us the mightiness and wisdom of God, the instability of the affairs of man, and the various vicissitudes in human life, and have set before our eyes preceptors of moral works; and to strengthen our faith, we have enlightened our lodge with the emblem of the Trinity.

† we have nothing to do with any dogmas of religion!

It is well known to us, that there is scarce a state in Europe, in which our fraternity have not formed a body.—The wisdom of the ancients would pass abroad into many regions, and those who had assisted in the pious labours at Jerusalem, would, like Pythagoras, teach the sciences and mysteries which they professed, and communicate the system to which they had been initiated;—religious men would retain the doctrines and mysteries with reverence, and with caution reveal them to those they thought worthy to receive; hence the original knowledge would pass into

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many countries:—but there is no accounting for this universality of the society, upon the principles of architecture and operative masonry:—the rage of church building had not contaminated all Europe as it did England; neither is there any probable means to be deduced from architecture and the practice of builders, to account why in every tongue, and in every kingdom, the ceremonials of being made a Mason should be the same.—If the honor of architecture was all that was to be regarded in the society, various would be the devices by which the members in each nation would profess it.—As architecture, according to its present orders, had its progress from Egypt and Greece, some nations would have borrowed symbols and ensigns peculiar to those people; or we should have had in our ceremonies, or in our workings, some devices which might have distinguished to us the beauties, orders, ornaments, proportions, or symmetries, of some or all of the rules, modes, or orders of architecture, either from the plains of Shinar, from Egypt, Jerusalem, Tadmore, or Greece; or have retained some geometrical problems, on which the general principles of proportion in architecture were grounded or demonstrated:—but instead of that, it is well known to us, that there is nothing of that kind revealed. On the contrary, our mysteries are totally abstracted from the rules of mechanics: they are relative to religion and morality, and are conducive to pious works: they are unfurnished with any type, symbol, or character, but what appertains to demonstrate the servants and devotees of the great *Μισουργος*.

THERE is not an instance of the European states

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uniting in any one enterprize, save the holy war; and from thence, we most rationally must conceive, the present number of masons dispersed over the face of Europe was principally derived. The Amonian rites are almost totally extinguished, religious zeal has imbrued the sword in carnage, and Europe has groaned under persecutions; the Romans extirpated the Druids, Christians have glutted their cruel hands with slaughter, bigotry and enthusiasm in every age have reigned in bloodshed.—By the crusades, the number of our society would be greatly augmented; the occasion itself would revive the rules of Masonry, they being so well adapted to that purpose, and also professional of the Christian faith, from whence sprang the spirit of the enterprize.—After these pursuits subsided, bodies of men would be found in every country from whence the levies were called; and what would preserve the society in every state, even during the persecutions of zealots, the Master Masons Order, under its present principles, is adapted to every sect of Christians. It originated from the earliest æra of Christianity, in honor to, or in confession of, the religion and faith of Christians, before the poison of sectaries was diffused over the church.

To the ancient rules, deduced from Solomon, other laws, rules, and ordinances were added, during the enterprizes of the crusaders, for the prevention of riot, luxury, and disorder; and for maintaining that necessary subordination, which the command of such armies required. Many of those rules we retain in the conduct and government of our lodge, which can in no wise be deduced from any other original.

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LECTURE XIV.

A COROLLARY.

WE will conclude these lectures, with collecting into one view, the propositions and maxims which have engaged our attention throughout the whole work; thereby to give a clear idea of the mysteries of Masonry, the progression and spirit of its institution, origin, and present state.

WE may have seemed prolix, and appear to have filled our argumentsor representations with repetitions; but where that seeming impropriety takes place, it was necessary to urge a position which contended with some accepted error, prepossession, or vulgar prejudice.

FROM the ancient rites and ceremonies which we have laid before you, it will be easy for you to trace the origins of our own rites, and to discover the foundations on which our society was erected. It is evident they had their progress in the post-deluvian world from Ham. We have been under a necessity sometimes to use terms of art, or expressions which to others may not carry distinct and clear images; but to the brethren, breathe an energy which flows from the united force of technical terms, symbols, and hieroglyphics. When we speak of Masons under the denomination of a society, we mean Masons as embodied in lodges, according to the present manners in which such lodges are held.—Our antiquity is in our principles, maxims, language, learning, and religion:—those we derive

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from Eden, from the patriarchs, and from the sages of the east; all which are made perfect under the christian dispensation.—The light and doctrines which we possess, are derived from the beginning of time, and have descended through this long succession of ages uncorrupted; but our modes and manners are deduced from the different æras of paradise, the building of the temple at Jerusalem, and the christian revelation.

We have explained to you, that the structure of the *lodge* is a pattern of the universe, and that the first entry of a Mason represents the first worship of the true God.—We have retained the Egyptian symbols of the *sun and moon*, as the emblems of God's power, eternity, omnipresence, and benevolence; and thereby we signify, that we are the children of light, and that the first foundation of our profession, is the knowledge and adoration of the Almighty, Μισογειος who seateth himself in the centre of the heavens:—we derive from the Druids many of the Amonian rites; and are bold to say, that we retain more of the ceremonials and doctrines of the Druids, than is to be found in the whole world besides; and have saved from oblivion, many of their religious rites, in our initiation to the first degree of Masonry, which otherwise would have slept in eternity. These we seem to have mixed and tempered with the principles of the Essenes, who are a sect as ancient as the departure of the children of Israel out of Egypt.—The philosophy of the Egyptians, and the manners, principles, and customs of the Hebrews, were introduced to this land by the Phœnicians, and make a part of our profession, so far as they are

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adapted to the worship of *Nature's great Author*, unpolluted by idolatry.

We hold our grand festival on the day of *St. John*, which is midsummer day; in which we celebrate that season when the sun is in its greatest altitude, and in the midst of its prolific powers: the great type of the omnipotence of the Deity.

The famous lawyer, Lord Cook, in his Treatise on Littleton's Institutes, says, "Prudent antiquity did "for more solemnity and better memory and observa- "tion of that which is to be done, express substances "under ceremonies."

It has been pointed out to you, that the *furnitures* of the *lodge* are emblems excitive of morality and good government:—*Prudence* shines in the centre, or if you would apply this object to more sacred principles, it represents the blazing star which conducted the wise men to Bethlehem, and proclaimed the presence of the *Son of God.* It is here placed in your view, that you may remember to work out the works of salvation, which is at hand:—and that you may pass on in acts of strict propriety with great alacrity, the *Tassalata* or *Mosaic-work* intimates to you, the chequered diversity and uncertainty of human affairs; that you may not set your hearts on the things of this world, but lay up your treasures where the rust cannot deface their polish and lustre, neither can the moth despoil the garment for the wedding-feast.

To protect and support us under the infirmities

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of nature, and lead us to the paths of propriety, the *book of true knowledge* is in the lodge;—the *Master* circumscribes you, as with the sweep of the *compass*; and the *square* is your trial, whereby you shall prove the rectitude and uniformity of your manners.

In the next lecture it was demonstrated to you, that to be a worthy servant in the temple of God, you must be cloathed with *innocence*, that your service may stand in approbation, and you may be accepted in heaven.—Our jewels are emblems of that good working in a moral mind which adorns the life of man; *faith, charity, and uprightness*.

In the succeeding lecture, you were led to a discernment of the second race of the servants of God, under the *Mosaic law*; the truth being stripped of the errors of idolatry.—This stage is adapted to the second gradation of Masonry.

We have argued for the propriety of our adopting *geometry* in this society, as being a science, from whence the mighty powers of God are revealed and demonstrated to mankind.

Afterwards the estate of the worshippers of the Deity, was attended to under the corruptions of the house of Israel, and under the rottenness of the old law.—In this assembly of christians, it is in no wise requisite to attempt an argument on the necessity which there was upon earth for a Mediator and Saviour for man:—in the rubbish, superstitions, ceremonials, and filth of the Jewish temple, the true worship of

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God was buried and confounded, and *innocence* became only the ornaments of its monument.—Then it was that the Divinity, looking down with an eye of commiseration on the deplorable state of man, in his mercy and love sent us a Preceptor and Mediator, who should teach to us the doctrine of regeneration, and raise us from the sepulchre of sin, to which the human race had resigned themselves:—he gave to us the precepts of that acceptable service, wherewith his father should be well pleased: he made the sacrifice of expiation, and becoming the first-fruits of them that slept, manifested to mankind the resurrection of the body and the life everlasting.—In the *Master's Order* this whole doctrine is symbolized, and the christian conduct is by types presented to us.

We *Masons* have adopted three particular characteristics, *secrecy, charity, and brotherly love.*—Our sense of these three great duties, has been explained and of what especial import they are of to Masons; or to men who have separated themselves from the rest of mankind, and professed they are servants of *him who ruleth in the midst of Heaven.*

Lastly, we have attempted to examine into the origin of our society, and in many instances, wandering without evidence, have been left to probability in conjecture only.—It doth not now seem material to us what our originals and predecessors were, if we occupy ourselves in the true *Spirit of Masonry*; in that divine spirit which inspired the patriarchs when they erected altars unto the Lord; if we are true servants to our king, faithful and true to our chartered liberties,

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Christians in profession and in practice, and to each other, and mankind in general, affectionate and upright.

WHETHER *Masons* were originally builders or religious, it matters not to us in this age:—comparing these works with the righteousness to which you have been exhorted, the honor of antiquity would be swallowed up in the virtues of practice, and in the splendor of that *light of acceptation*, which at once proclaims to the world that we are servants of the true God, who saves our souls alive.

IF our ceremonies mean not the matter which has been expressed; if they imply not the moral and religious principles which we have endeavoured to unveil; It may be asked of you, *Masons*, what they do imply, import, or indicate?

CAN we presume so many learned and noble personages would, for many successive ages, have been steady members of this fraternity, if the mysteries were unimportant, and the ceremonies unintelligible? —It cannot be;—take away their *Spirit*, and they become ridiculous.

HATH it been for ages a maxim of foolish sport, to introduce men to a silly snare, in which the guide, having been entrapped into ridicule, longs to laugh at another for revenge?—It is too ridiculous to be presumed.—Besides, if it was only so, the snare might be formed and ornamented with simple things, and there was no need to introduce sacred matters into the device.

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—This renders the conjecture so absurd, that it will bear no further animadversions.

WE *Masons* profess that we are pilgrims in progression from the *east*.

THE Almighty planted a garden in the *east*, wherein he placed the perfection of human nature, the first man full of innocence and divine knowledge, and full of honor, even bearing the image of God.

LEARNING had its first progression from the *east* after the flood; the Egyptians were the first who represented the zodiac, and the first who demonstrated the wisdom of the great *Architect of the World* in the revolutions of the heavens: they were the first projectors of the science of *Geometry*.

IN regard to the doctrine of our Saviour and the christian revelation, it proceeded from the *east*.

THE star which proclaimed the birth of the Son of God, appeared in the *east*.

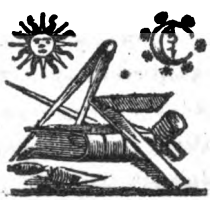
THE *east* was an expression used by the prophets to denote the Redeemer.

FROM thence it may well be conceived, that we should profess our progress to be from thence; if we profess by being *Masons*, that we are a society of the servants of that Divinity, whose abode is with the Father coeternal, in the centre of the heavens.

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BUT if we profess no such matter, then why should not we have alledged our progress to have been from the north, and the regions of chaos and darkness?

BUT we will, my brethren, forbear all further argument, and close the labours of the year with a sincere exhortation, that you will continue to act in this society as upright and religious men:—that you will exert yourselves in the promotion of its honor;—and let the wicked and ignorant revile ever so maliciously, be strenuous in your duties, as *Masons* and as *Brethren*:—exercise your benevolence with openness of heart, and your charity with cordiality, and not as hypocrites:—with attention endeavour to arrive at the utmost knowledge of your *profession*, the end of which, we boldly proclaim to you, is to work out *the works of righteousness*.



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A CHARGE

FOR THE FESTIVAL OF ST. JOHN.

Brethren,

BEING this day, by your choice, exalted into this chair, it is the fervent wish of my heart, to render myself as little undeserving as possible of the distinguished *honour:* many important *duties* has a MASTER of a Lodge to perform. To give *instruction* is one; I do not however presume upon any superior abilities to dictate to my brethren; yet I think it incumbent upon me, whilst I have the honour to sit in this chair, on this and all other such occasional festivities, and think my *office* requires it of me, to exhort you to consider the *nature* of our institution, and to remind you of the *duties* it prescribes. These *duties* are very various and important, and have this day, I doubt not, been expatiated upon in *many* places, by reverend Brethren in the solemn Temple.

OUR ORDER instructs us in our duty to the great *Artificer* of the *Universe;* directs us to behave as becomes *creatures* to their *Creator;* to be satisfied with his dispensations, and always to rely upon *him,* whose *wisdom* cannot mistake our happiness, whose *goodness* cannot contradict it.

IT directs us to be *peaceable subjects,* to give no umbrage to the *civil powers,* and never to be concerned in plots and conspiracies against the *well-being* of the

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nation; and, as political matters have sown the seeds of discord among the nearest relations, and most intimate friends, *we* are wisely enjoined in our assemblies, never to speak of them.

It instructs us in our *duty* to our neighbour; teaches us not to *injure* him in any of his connections, and in all our *dealings* with him to act with justice and impartiality. It discourages *defamation*; it bids us not to circulate any *whisper* of *infamy*, improve any *hint* of *suspicion*, or publish any *failure* of *conduct*. It orders us to be *faithful* to our trusts; not to *deceive* him who relieth upon us; to be *above* the meanness of dissimulation; to let the *words* of our mouths express the *thoughts* of our hearts; and whatsoever we *promise*, religiously to perform.

It teaches inviolable *secrecy*; bids us to the unenlightened never to discover our mystic rites, nor betray the confidence a brother has placed in us. It warms our hearts with true philanthropy, which directs us never to permit a wretched fellow-creature to pass unnoticed. It makes us stifle enmity, wrath, and dissention; and nourishes love, peace, friendship, and every social virtue; it tells us to seek our happiness in the happiness we bestow, and to love our neighbour as ourselves.

It informs us that we are children of one Father; that man is an infirm short-lived creature, who passes away like a shadow; that he is hastening to that place where human titles and distinctions are not considered; where the trappings of pride will be taken away, and

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virtue alone have the pre-eminence; and, *thus* instructed, *we* profess, that *merit* is the only proper distinction. We are not to vaunt ourselves upon our riches, or our honours, but to cloath ourselves with humility; to condescend to men of low estate; to be the friends of merit in whatever rank we find it. We are connected with men of the most indigent circumstances, and in the Lodge, (though our order deprives no man of the honour due to his dignity or character) we rank as brethren on a level; and out of a Lodge, we consider the most abject wretch as belonging to the great fraternity of mankind; and therefore, when it is in our power, it is our duty to support the distressed, and patronize the neglected.

It directs us to divest ourselves of confined and bigotted notions, and teaches us, that *humanity* is the soul of religion. We never suffer any religious disputes in our Lodges, and, as Masons, we only pursue the universal religion, the *religion of nature*. Worshippers of the God of mercy, *we* believe that in every nation, he that feareth him and worketh righteousness is accepted of him. All Masons, therefore, whether *Christians, Jews, Mahomedans*, who violate not the rule of right, written by the Almighty upon the tables of the heart; who *do* fear him, and *work* righteousness, *we* are to acknowledge as brethren; and, though we take different roads, we are not to be angry with, or persecute each other on that account. We mean to travel to the same place; we *know* that the end of our journey is the same; and we all affectionately hope to meet in the Lodge of perfect happiness:—how lovely is an institution fraught with sentiments like these!—

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How agreeable must it be to *him* who is seated on a throne of everlasting mercy! To that God who is no respecter of persons!

It instructs us likewise in our *duty* to ourselves; it teaches us to set just bounds to our desires; to put a curb upon our sensual appetites; to walk uprightly.

Our Order excludes *women;* not that it refuses to pay a proper regard to the lovely part of the creation, or that it imagines they would not implicitly obey the strictest laws of secrecy; but we know if they were admitted to our assemblies, that our bosoms must often be inflamed by love; that jealousy would sometimes be the consequence; that then we should no longer be kind brethren, but detestable rivals; and that our harmonious institution would by that means be weakened, if not subverted: but, though our order excludes women, it does not forbid our enjoying the pleasures of love, yet it bids us enjoy them in such a manner as the laws of *conscience, society,* and *temperance* permit: it commands us for momentary gratification, not to destroy the *peace* of families; not to take away the *happiness* (a happiness with which grandeur and riches are not to be compared) which those experience whose hearts are united by love,—not to profane the first and most holy institution of nature.

To enjoy the blessings sent by divine beneficence, it tells us, is *virtue* and *obedience;* but it bids us to avoid the allurements of *intemperance,* whose *short* hours of jollity are followed by *tedious* days of pain and dejection; whose joys turn to madness, and lead to diseases,

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and to death. Such are the *duties* which our *Order* teaches us, and MASONRY, the heavenly *Genius*, seems now thus to *address* us:

"THE ORDER I have established, in every part of it, shews consummate *wisdom*, founded on *moral* and *social* virtue; it is supported by *strength*, and adorned by *beauty*; for every thing is found in it that can make society agreeable: in the most striking manner, I teach you to *act* with *propriety* in every *station* of life; the *tools* and *implements* of architecture, and every *thing* about you, I have contrived to be most expressive *symbols* to convey to you the strongest *moral* truths.—Let your improvement be proportionable to your instructions. Be not content with the name *only* of FREE MASON;—invested with my ancient and honourable badge, be *Masons* indeed. Think not that it consists only in meeting and going through the ceremonies which I have appointed; these ceremonies, in such an order as mine, are necessary, but they are the most immaterial part of it, and there are weightier matters which you must not omit. To be Masons indeed, is to put in practice the lessons of wisdom and morality.

"WITH reverential gratitude, therefore, chearfully worship the ETERNAL PROVIDENCE; bow down yourselves in filial and submissive obedience to the unerring direction of the mighty *Builder*; work by his *perfect* plans, and your edifices shall be beautiful and everlasting.

"I COMMAND you to love your neighbour; stretch forth the hand of relief to him, if he be in

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necessity; if he be in danger, run to his assistance; tell him the truth if he be deceived; if he be unjustly reproached and neglected, comfort his soul, and sooth it to tranquillity: you cannot shew your gratitude to your *Creator* in a more amiable light, than in your mutual regard for each other.

"PRIDE not yourselves upon your *birth*, (it is of no consequence of what parents any man is born, provided he be a man of merit;) or your *honours*, (they are the objects of envy and intemperance, and must ere long be laid in the dust;) or your riches, (they cannot gratify the wants they create;) but be meek and lowly of heart: I reduce *all* conditions to a pleasing and rational *equality*; *pride* was not made for man, and he that humbleth himself shall be exalted.

"I AM not gloomy and austere; I am a preacher of MORALITY, but not cruel and severe; for I strive to render *it* lovely to you by the charm of pleasures, which leave no sting behind; by *moral* music, *rational* joy, and *harmless* gaiety. I bid you not to abstain from the pleasures of society, or the innocent enjoyments of love and wine: to abstain from them is to frustrate the intentions of Providence. I enjoin you not to consecrate your hours to solitude; society is the true sphere of human virtue: and no life can be pleasing to GOD, but what is useful to man. On this *festival*, in which well-pleased, my *Sons*, I see you assemble to honour me, be happy, let no pensive looks profane the general joy, let sorrow cease, let none be wretched; and let pleasure and her bosom friends attend the social board. *Pleasure* is a stranger to every malignant and unsocial

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passion; is formed to expand, to exhilarate, and to humanize the heart. But pleasure is not to be met with at the table of turbulent festivity: at such meetings there is often the vociferation of merriment, but very seldom the tranquillity of chearfulness; the company inflame their imaginations to a kind of momentary jollity, by the help of wine and riot; and consider it as the first business of the night to stupify recollection, and lay that reason asleep, which disturbs their gaiety, and calls upon them to retreat from ruin. True pleasure disclaims all connection with indecency and excess; and declines the society of *riot roaring* in the jollity of heart. A sense of the dignity of *human nature* always accompanies it, and it admits not of any thing that is degrading. *Temperance* and *chearfulness* are its constant attendants at the social board; but the too lively sallies of the latter are always restrained by the moderation of the former. And yet, my Sons, to what do *these restraints of Masonry*, and the instruction I give you with respect to pleasure amount? They may all be comprized in a few words—not to hurt yourselves, and not to hurt others, by a wrong pursuit of pleasure. Within these bounds pleasure is lawful; beyond them it becomes criminal, because it is ruinous. Are these restrains any other than what a Mason would chuse to impose on himself? I call you not to renounce pleasure, but to enjoy it with safety. Instead of abridging it, I exhort you to pursue it on an extensive plan. I propose measures for securing its possession, and for prolonging its duration.

"On this *Festival*, I say, Be happy! But, remem-

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ber *now*, and *always* remember, you are MASONS; and act in such a manner, that the eyes of the censorious may see nothing in your conduct worthy of reproof; and that the tongue of the slanderer may have nothing to censure, but be put to silence. Be models of virtue to mankind, (examples profit more than precepts) lead uncorrupt lives, do the thing which is *right*, and speak the *truth* from your heart; for truth is always consistent with itself, and needs nothing to help it out. It is always near at hand, and sits upon your lips, and is ready to drop out before you are aware: whereas a lie is troublesome, and sets a man's invention upon the rack; and one falsehood needs a great many more to support it. Slander not your neighbour, nor do him any other evil; but let your *good* actions convince the world of the wisdom and advantages of my institution. Oh! my Sons! the unworthiness of some of those who have been initiated into my *order*; but who have not made themselves acquainted with me; and who, because I am a friend to *rational* gaiety, have ignorantly thought excesses might be indulged in, have been disgraceful to themselves, and have discredited me.

"I THEREFORE warn you to be particularly cautious not to initiate any but such as are *worthy*: be well assured that their conduct is regulated by *virtue*, and their bosoms enflamed with the love of *knowledge*. *All* are not proper to be admitted into Masonry, whose *influence* ought to be universal, but whose *privileges* should not be made too common; and you are well convinced that there are *some* amongst us who take the shadow for the substance, who are acquainted with the ceremonies, but catch not the spirit, of the profession.

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"AT the initiation of a candidate, you ought to explain to him the *nature* and advantages of the order, that his mind may be early and agreeably imprest with its great importance. With the different *lectures* it is your duty to be *well* acquainted; and you should constantly endeavour to display the beauties, and to illustrate the difficult parts of them in the most agreeable manner. Then will the man of *genius* and liberal *education* associate with you, and contribute to your mutual pleasure and improvement.

"YE are connected, my Sons, by sacred ties; I warn you never to weaken, never to be forgetful of them. I have only to add, that I wish you happy.—*Virtue*, my Sons, confers peace of mind *here*, and happiness in the regions of immortality."

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AN ADDRESS

FOR A VOLUNTARY CONTRIBUTION, TOWARDS INCREASING THE FUND FOR CHARITY, AND ALSO FOR THE DISTRIBUTION OF A COLLECTION TO DISTRESSED BRETHREN.

CHARITY, in the works of moralists, is defined to be the *love* of our brethren, or a kind of brotherly *affection*, by which we are to understand that generous principle of the *soul*, which respects the human species as one family, created by an all-wise Being, and placed on this globe for the *mutual assistance* of each other; it must be unfeigned, constant, and out of no other design than their *happiness*: this is the attractive *principle*, or power, that draws men together and unites them in bodies politic, families, societies, and the various orders and denominations among men. Such are the general sentiments entertained of this *virtue*, and what the moralists define it to be at this day.

BUT as most of these are partial, contracted, or confined to a particular country, religion, or opinion; our *order*, on the contrary, is calculated to unite mankind as one family: every individual of which is cemented with the rest, and has a just claim to friendship and regard.

YOU are taught that the divine *Artificer* has thus cemented you for the preservation of harmony in that system of things which his unerring *wisdom* has thought fit to establish; that it is not your own immediate en-

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deavours to which you are indebted for what you enjoy; the *diligence* by which you have acquired, or the *genius* by which you have commanded the goods of fortune, were given to you by the *Supreme Benevolence;* and given not as emoluments to yourselves only, or only to be employed for your own advantage; that he is the *common Father of all;* that he regards the whole species as his children, nor excludes the meanest from his paternal care; and that his *mercies* (however partially they may *seem* to bestowed) are not given for the advantage of a *few*, but of the *whole:* if HE, therefore, have dealt more favourable with you than with thousands around you, equally the works of his hands, and who have the same claim to his beneficence, look upon yourselves as the happy *agents* employed by him for distributing his goodness to others; shew by your love to *man*, your gratitude to GOD; be truly thankful, and obey his precepts. "Ye are *only* the stewards of his unlimited bounty," and are therefore, to look upon every human creature; "whatever has the character of a man, and wears the same image of GOD that you do," as truly your brethren, and having a just claim to your kindness.

THE objects of *true* CHARITY, among *Masons*, are *merit* and *virtue* in distress; persons who are incapable of extricating themselves from *misfortunes* in the journey through life; *industrious* men from inevitable accidents and acts of *providence* fallen into ruin; *widows* left survivors of their husbands, by whose labours they subsisted; *orphans*, in tender years, left naked to the world; and the *aged*, whose spirits are exhausted, whose arms are unbraced by time, and

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thereby rendered unable to procure for themselves that sustenance they could accomplish in their youthful days.

For which purpose, the feelings of the heart ought to direct the hand of *Charity*, which requires us to be divested of every idea of superiority, and to estimate ourselves as being of the same rank and race of men. In this disposition of mind we may be susceptible of those sentiments which *Charity* delighteth in; and feel the woes and miseries of others with a genuine and true sympathy of soul: in sincerity and truth, and without dissimulation or hypocrisy, we should be always ready to commiserate distress; our hand ever ready to relieve it, and bind up the hearts which sorrow has broken; and thus experience the exalted happiness of communicating happiness to others.

Whilst free from care, we are enjoying the blessings of providence, we should not forget to raise the drooping spirits, and exhilarate the desponding hearts of our indigent brethren; and whilst we know one worthy brother deprived of the necessaries of life, we ought not to ravel in its superfluities.

The very key-stone, as it were, of our mystical fabric is *Charity*. Let us cherish this amiable virtue, let us consider it as the vital principle of the society, the constant rule of our actions, and the just square by which we regulate our dealings with all mankind.—And though pity may plead, in more tender and eloquent terms, for the distresses of a brother; yet let us

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be ready to extend the hand of relief, as far as our circumstances will admit, to misfortunes of every kind, wherever they meet us.

BUT money is not the only thing the unfortunate stand in need of; compassion points out many resources, to those who are not rich, for the relief of the indigent; such as consolation, advice, protection, &c.——The distressed often stand in need only of a tongue to make known their complaints; they often want no more than a word which they cannot speak, a reason they are ashamed to give, or entrance at the door of a great man, which they cannot obtain.

THEREFORE whilst you are in plenty, regaling and enjoying the blessings sent you by the beneficent Parent of the universe, you will not be deaf to the pathetic voice of compassion, or divest yourselves of benevolent thoughts and social affections; you will not shut out from your minds the calamities of distressed brethren, to whom a morsel of bread is wanting; nor forget your obligations as men, your obligations as *Masons*, to relieve them.

WHEN you have afforded the children of misfortune such consolation as *prudence* directs, you will enjoy the pleasures presented to you with greater relish: —I say, as *prudence* directs; for you are not under such obligations to liberality that nothing will excuse you from it: Masonry teaches you, that charity must be preceded by *justice*: and, unless a distressed brother's calamities call for instant assistance, when humanity prompts you to bestow bounties; or when others call

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upon you so to do; you must not be unmindful of those whom nature has more immediately connected to you.

If you cannot bestow alms on the necessitous, you may recommend them to those who can; you may drop a tear over their misfortunes, and in something or other be serviceable to them; and in whatever way you can contribute your mite, Charity with pleasure will accept of it; she will consider the principles by which you were influenced, and if *these* were proper, she will tell you, you have done your duty; that you have *her* applause; and that, in due time, you will plenteously gather the happy fruits of your benevolence.

The man who loves his fellow-creatures, who sympathizes in their miseries, and who anxiously wishes it was in his power to relieve them, though his circumstances allow him to give no pecuniary assistance, is very charitable: for gifts and alms are the expressions, not the essence, of this virtue. A man may bestow great sums on the poor and indigent without being charitable; and may be charitable when he is not able to bestow any thing. Charity therefore is a habit of good-will or benevolence in the soul, which disposes us to the love, assistance, and relief of mankind, especially of those who stand in need of it.

By inspiring gladness into a heart oppressed with want, you receive the most rapturous,—the most durable pleasure, of which the heart is capable: and so far as you are thoroughly sensible of the satisfaction which arises from doing good, and that the best way of enlarging human happiness, is by communicating it to

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others, so *truly* are you MASONS; and as such you will always have a tear of tenderness ready to shed over the unfortunate, and be ever ready to do them kind offices; your hands will never be shut when benevolence commands them to be opened; and when a collection is to be made for charitable purposes, you will chearfully throw in your mite to increase it.

WHATEVER collection is now made, you may be assured will be religiously appropriated for the purposes for which you design it; industrious, but unfortunate brethren, and not the idle and dissolute, will be partakers of it: some part of it will go to the dwellings of poverty and disease, *there* to procure bread for the hungry, and medicines for the sick; and some part of it will rejoice the hearts of the aged.

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A SHORT CHARGE

GENERALLY GIVEN TO NEW-ADMITTED BRETHREN.

YOU are now admitted, by the unanimous consent of our *Lodge*, a fellow of our most ancient and honourable society; ancient as having subsisted from time immemorial, and honourable, as tending in every particular to render a man so, that will be conformable to its glorious precepts. The greatest monarchs in all ages, as well of *Asia* and *Africa* as of *Eourope*, have been encouragers of the *royal art*, and many of them have presided as grand-masters over the Masons in their respective dominions; not thinking it any diminution of their imperial dignities to *level* themselves with their brethren in Masonry, and to act as they did. The world's great Architect is our *Supreme Master*, and the unerring rule he has given us, is that by which we work. Religious disputes are never suffered in our Lodge; for, as *Free Masons*, we only pursue the universal religion of nature: this is the cement which unites men of the most different principles in one sacred band, and brings together those who were the most distant from each other.

THERE are *three* general heads of duty which Masons ought always to observe, viz. to *God*, our *neighbours*, and *ourselves*. To *God*, in never mentioning his name but with that reverential awe which becomes a creature to bear to his Creator; and to look upon him always as the *Summun Bonum*, which we came into

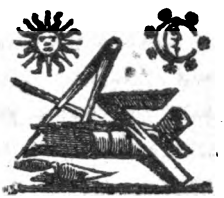
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the world to enjoy; and, according to that view, to regulate all our pursuits. To our *neighbour*, in acting upon the *square*, or doing as we would be done by. To *ourselves*, in avoiding all intemperance and excess, whereby we may be led into a behaviour unbecoming our laudable profession.

In the *State*, a Mason is to act as a peaceable and dutiful subject, conforming chearfully to the government under which he lives: he is to pay a due deference to his superiors; and from his inferiors he is rather to receive honour with some reluctance, than to extort it: he is to be a man of benevolence and charity, not sitting down contented while his fellow-creatures (but much more his brethren) are in want, and it is in his power, without prejudicing himself or family, to relieve them. In the *Lodge* he is to behave with all due decorum, lest the beauty and harmony thereof should be disturbed and broken. He is to be obedient to the Master and presiding officers, and to apply himself closely to the business of *Masonry*, that he may sooner become a proficient therein, both for his own credit, and for that of the Lodge. He is not to neglect his necessary avocations for the sake of Masonry, nor to involve himself in quarrels with those who, through ignorance, may speak evil of or ridicule it. He is to be a lover of the arts and sciences, and to take all opportunities of improving himself therein. If he recommends a friend to be a Mason, he must vouch him to be such as he really believes will conform to the aforesaid duties; lest by his misconduct at any time the Lodge should pass under some evil imputations.——Nothing can prove more

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shocking to all faithful Masons, than to see any of their brethren profane, or break through the sacred rule of their order; and such as can do it, they wish had *never* been admitted.



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A CHARGE,

DELIVERED TO SEVERAL NEWLY INITIATED BRETHREN.

Brethren,

WHOEVER considers the dignity of his own nature, or consults his own ease, safety, comfort, or happiness, will soon find them all to be founded *in social life;* in friendly intercourse, in communications of knowledge and pleasure, in mutual assistance and support, we are a blessing to each other. And, with the sincerest joy, I welcome you into a *Society*, to which the good report and persausion of your own worth and *moral* character have introduced you; and wherein I hope you will give and receive reciprocal pleasure, satisfaction, and benefit.

KNOWLEDGE and *virtue*, my brethren, are the objects of our pursuit; these are the foundations which are laid by the GREAT ARCHITECT of the *universe*, upon which our wise master-builders have rested secure, and compleated a fabric in *truth*, *strength*, and *beauty*, which will stand unshaken till time shall be no more.

Do *Masons* then arrogate to themselves every thing that is great, good, and honourable? By no means. The gates of knowledge, and the paths of truth and beauty, are open to every one who *desires* to enter and walk therein. But this I affirm, that Masonry *favours* us with great and peculiar advantages; which,

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if duly improved, and properly attended to, ought to *exalt* us above the rest of mankind. Though every good man is prepared in his *heart* to be a Mason, yet none but ourselves can know those *ties* and *obligations*, those particular privileges by which we are distinguished, and which afford us the fairest opportunities of accomplishing our *present* honour and happiness, and of securing *eternal* felicity; but, like every other display of light and truth, *will*, if abused, greatly aggravate our vice and folly. Favour me then with your candid attention, whilst I propose a few things to your serious consideration, which I hope may impress your minds with a proper sense of the importance of those objects and pursuits which we recommend and enjoin of the *privileges* to which you are now admitted, and of the real *benefits*, of which I hope you will shortly partake.

OUR belief in the great GOD, the Architect and Ruler of nature; a submission to his will, and reliance on his protection; a devout and diligent enquiry into his works, and the laws by which he governs the *natural* and *moral* world; a due observance of moral *duties* and *obligations*, with universal *charity*, being our first and leading principles; so our society admits and embraces all good men, of whatever *sect*, *country*, or *religious persuasion*. No institution in the world was ever more comprehensive; harmony, peace, and brotherly love, are the great ornaments of our Lodges; and whatever interrupts them is inimical to our constitution, and in every well regulated Lodge should be severely reprehended.

YOU are therefore cautiously to avoid all religious

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disputes; as quarrels from this source have ever been found prejudicial, and often destructive, to society.—Let every brother freely enjoy his own opinion, but not lord it over another, nor introduce any particular intricate wranglings into the Lodge. Our religion is not founded in subtle metaphysical disquisitions, or angry disputations about forms, opinions, and ceremonies, but upon a good life and practice.

POLITICAL disputes, having an equal tendency to inflame the passions and sour the temper, are therefore, with equal propriety, excluded from our Lodges. You are enjoined to pay a due obedience to the laws, and respect to the government of your country; and to live as peaceable subjects, but never to disturb or embroil the Lodge with your particular opinions of state affairs.

NEITHER are you to let any private quarrels or animosities accompany you, to defile what is peculiarly devoted to the purest brotherly love. If you differ from any of your brethren, hear them with patience, and reason with coolness and moderation; and take care that hastiness of temper or expression betray you not into an improper behaviour. It would indeed be well if every wrangling, overbearing, turbulent, or mischievous temper could be utterly excluded from our Lodges. We have all our imperfections, prejudices, and passions; but Masons profess, and should study and labour diligently to reform or suppress them; to bear with the infirmities of our brethren, which are never helped by wrath or contention; but may be much assisted by mutual affection and good offices.

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YOU are likewise exhorted to avoid, especially whilst the Lodge is sitting, a certain levity of behaviour, and trifling impertinence; which, however harmless it may be thought, is seldom consistent with good manners; but is more highly culpable, when it rudely draws the attention of your brethren from *important* truths and *rational* pleasures; it is inconsistent with your characters as Masons, gentlemen, or good moral men; it shews a contempt of the company, where true politeness ought to appear in mutual respect.

THE laying or offering of wagers is justly prohibited as incompatible with the dignity of our conversation.

YOU are likewise enjoined to refrain from all profane and obscene discourse. The first is an insolent contempt of the *supreme* God, who, both in our outward conversation and deportment, and the inmost recesses of our minds, claims our highest adoration and reverence; the other is brutal and unmanly, a most indecent affront and injury to that sex, which, though not admitted into our Lodges, we are bound, as Masons and men, tenderly to respect, support, and defend.

YOUR punctual and willing *attendance* upon our stated *meetings* is expected, so far as it may not interfere with your duty to yourself, family, or friends; but you are by no means required to neglect your private affairs or proper business on this account. *Diligence* and *fidelity* in our respective callings and professions are what Masonry recommends and enforces, but ought never to interrupt.

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As the *worshipful Master* and *presiding officers* are placed in their several departments by the voice of the brethren, you are required to behave towards them with a becoming respect, to address them by their *accustomed titles*, and candidly submit to their just orders, admonitions, and reproofs; consider that *every* affront to them is an offence to the whole society, whom they represent, and over whom they are appointed to preside.

As the different regular Lodges and brethren, wherever dispersed, not only through this kingdom, but over the whole face of the globe, are united into one grand body; provincial and general officers, whose duty it is to preside over all the Lodges in their several provinces or districts, are appointed by the fraternity, to preserve all the *ancient laws* and *land-marks* of the *constitution*; and every thing relative to the general interests of Masonry ought, by them, to be duly weighed and properly regulated. We are therefore to pay a due regard to the *book* of *constitutions*, which is published by their authority; to prevent, or endeavour to heal, any jealousies, animosities, or differences, which may unhappily arise between those societies, which are, or ought to be, united in one common interest, and under one common head. Let this band of union be broken, and we become a rope of sand, and lose that strength, weight, and influence, which concord and unanimity will secure to us.

THOUGH your first engagement, and principle attachment, ought to be to the Lodge of which you are members; to the *bye-laws* of which you are required to conform, and the true interests of which you are bound

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to support: yet you are allowed, when proper and convenient, to visit the neighbouring Lodges, so that you conform to their laws and customs; but you are not to interfere in their particular business; nor is it well to enter into any discourse but what materially concerns the manifest interests of the society at large, or the general welfare of your brethren, to which you must be constantly and particularly attentive.

So far as you can do it, without injury to yourselves or families, you are bound to study your *brethren's interests* as your own; and to *relieve* and *assist* them in all their difficulties and distresses; to pay a due regard to their *merits*, and to maintain a tender concern for their *failings*. But do not suppose that Masonry confines your good offices to the fraternity only, or absolves you from your duty to the rest of mankind. Far from it; it inculcates *universal benevolence*, and extends its benign influence to the whole world. It is a *moral association*, but not a *partial* confederacy. For surely, whilst I love my brother from moral principles as a *man*; I may, without injury to any part of society, be allowed to distinguish him as a *Mason*.

And this leads me to recommend to you a particular care and circumspection, that you betray not our *distinguishing* marks and characteristics to any stranger; not to your nearest and dearest relation, nor most intimate and confidential friend.——It will be prudent in you, at least for some time, not to exhibit them *even* to a brother, except in a Lodge, or where you well know your company. Time and patience will fully evince to you the importance of this precaution.

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You will keep a strict guard over your discourse, looks, and gestures; so that the most piercing eye, the quickest ear, or the most penetrating observations, may not possibly discover what *ought* to be concealed; and if you meet with prying inquisitive people, endeavour to turn and divert the discourse; but beware of manifesting any offence or discomposure.

Whatever *passes* in the *Lodge* ought to be kept inviolably secret; and though some things may appear more trivial than others, you are not to make any of the transactions there the subject of your discourse amongst your family or friends. Nor will it generally answer any good purpose to be perpetually talking of them to your brethren.

So far as you have opportunity, cultivate an esteem for, and a knowledge of the *liberal arts* and *sciences*; beside their use and importance in every part of life, they improve the understanding, enlarge and adorn the mind, render your friendship important, and your conversation solid and entertaining.

Geometry is particularly recommended to the attention of Masons. By *geometry*, I mean not only a study of the properties of lines, superficies, and solids; but the geometrical method of reason and deduction in the investigation of truth. In this light, *geometry* may very properly be considered as a natural logic; for, as truth is ever consistent, invariable, and uniform, all truths may be, and ought to be, investigated in the same manner. Moral and religious definitions, axioms,

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and propositions, have as regular and certain a dependance upon each other as any in physics or mathematics. For instance, the moral relations of husband and wife, parent and child, king and subject, physician and patient, tradesman and customer, are equally certain and demonstrable as between square and triangle, cube and pyramid, or cone and sphere.

In our *future lectures* and instructions, you will find that all our *emblems*, *allegories*, and peculiar *characteristics* have a beautiful and lively tendency to that point.—And almost every branch of *science* is so applied and so moralized, as to become at once useful and instructive.

From the attention with which you have now honoured me, I hope you will seriously determine to pursue such knowledge, and cultivate such dispositions as will secure to you the brotherly respect of this society; the honour of your farther advancement in it; your peace, comfort, and satisfaction in this life, and your eternal felicity in the next.

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AN ADDRESS

MADE TO A BODY OF FREE AND ACCEPTED MASONS.

THE chief pleasures of *society*, *viz.* *good* conversation, and the consequent improvements, are rightly presumed, brethren, to be the principal motive of our first entering into, and then of propagating our *craft*; wherein those advantages, I am bold to say, may be better met with, than in any society now in being; provided we are not wanting to ourselves, and will but consider, that the *basis* of our order is indissoluble *friendship*, and the cement of it *unanimity* and *brotherly love*.

THAT *these* may always subsist in this society, is the sincere desire of every worthy brother; and that they may do so in full perfection here, give me leave to lay before you a few observations, wherein are pointed out *those* things, which are the most likely to discompose the *harmony* of conversation, especially when it turns upon controverted poins. It is, brethren, a very delicate thing to interest one's self in a dispute, and yet preserve the *decorum* due to the occasion. To assist us a little in this matter, is the subject of what I have at present to offer to your consideration; and, I doubt not, but the bare mention of what may be disagreeable in any kind of debate, will be heedfully avoided by a body of men, *united* by the bonds of brotherhood, and under the strictest ties of *mutual* love and forbearance.

BY the *outward* demeanor it is that the *inward*

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civility of the mind is generally expressed; the manner and circumstance of which, being much governed and influenced by the fashion and usage of the place where we live, must, in the rule and practice of it, be learned by observation, and the carriage of those who are allowed to be polite and well-bred. But the more essential part of civility lies deeper than the outside, and is that general *good-will*, that decent *regard*, and personal *esteem*, for every man, which makes us cautious of shewing, in our carriage towards him, any *contempt*, *disrepect*, or *neglect*. It is a disposition that makes us ready on all occasions to express, according to the usual way and fashion of address, a *respect*, a *value*, and *esteem* for him, suitable to his *rank*, *quality*, and *condition* in life. It is, in a word, a disposition of the mind visible in the carriage, whereby a man endeavours to shun making another uneasy in his company.

For the better avoiding of which, in these our conventions, suffer me, brethren, to point out to you *four* things, directly contrary to this the most proper and most acceptable conveyance of the social virtues; from some one of which *incivility* will generally be found to have its rise; and of consequence that discord and want of harmony in conversation, too frequently to be observed.

The *first* of these is a NATURAL ROUGHNESS, which makes a man uncomplaisant to others; so that he retains no deference, nor has any regard to the inclinations, temper, or condition of those he converses with. It is the certain mark of a clown, not to mind what either pleases or offends those he is engaged with.

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And yet one may sometimes meet with a man in clean and fashionable clothes, giving an absolute, unbounded swing to his own humour herein, and suffering it to jostle or overbear every thing that stands in its way, with a perfect indifference how people have reason to take it. This is a brutality every one sees and abhors. It is what no one can approve, or be easy with; and therefore it finds no place with those who have any tincture of *good-breeding;* the end and design of which is, to supple our natural stiffness, and to soften men's tempers, that they may bend and accommodate themselves to those with whom they have to do.

CONTEMPT is the *second* thing inconsistent with good-breeding, and is entirely averse to it. And if this want of respect be discovered, either in a man's looks, words, or gestures, come it from whom it will, it always brings uneasiness and pain along with it: for nobody can contentedly bear to be slighted.

A THIRD thing of the like nature, is CENSORIOUSNESS, or a disposition to find fault with others.—Men, whatever they are guilty of, would not chuse to have their blemishes displayed and set in open view. Failings always carry some degree of shame with them; and the discovery, or even imputation of any defect, is not borne by them without uneasiness.

RAILLERY must be confessed to be the most refined way of exposing the faults of others; and, because it is commonly done with some wit, in good language, and entertains the company, people are apt to be led into a mistake, that where it keeps within fair

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bounds, there is no incivility in it. The pleasantry of this sort of conversation introduces it often, therefore, among people of the better sort; and such talkers, it must be owned, are well heard, and generally applauded by the laughter of the standers-by: but it ought at the same time to be considered, that the entertainment of the company is at the cost of the person made the object of ridicule; who, therefore, cannot be without some uneasiness on the occasion, unless the subject on which he is rallied be matter of commendation; in which case, the pleasant images which make the *raillery*, carry with them praise as well as sport; and, the rallied person finding his account in it, may also take a part in the diversion.

But in regard to the right management of so nice a point, wherein the least slip may spoil all, is not every body's talent, it is better, that such as would be secure of not provoking others, should wholly abstain from raillery, which, by a small mistake, or wrong turn, may leave upon the mind of those who are stung by it, the lasting memory of having been sharply, though wittily, taunted, for something censurable in them.

Contradiction is also a sort of *censoriousness*, wherein ill-breeding much too often shews itself.—Complaisance does not require, that we should admit of all the reasonings, or silently approve of all the accounts of things, that may be vented in our hearing. The opposing the ill-grounded opinions, and the rectifying the mistakes of others, is what *truth* and *charity* sometimes require of us; nor does *civility* forbid it, so

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it be done with proper caution and due care of circumstances. But there are some men who seem so perfectly possest, as it were, with the spirit of *contradiction* and *perverseness*, that they steadily, and without regard either to right or wrong, oppose some one, and perhaps every of the company, in whatsoever is advanced. This is so evident and outrageous a degree of *censuring*, that none can avoid thinking himself injured by it.

ALL sort of opposition to what another man says, is so apt to be suspected of censoriousness, and is so seldom received without some sort of humiliation, that it ought to be made in the gentlest manner, and couched in the softest expressions that can be found, and such as, with the whole deportment, may express no forwardness to contradict. All possible marks of respect and good-will ought to accompany it; that, whilst we gain the argument, we may not lose the good inclinations of any that hear, and especially of those who happen to differ from us.

AND here we ought not to pass by an ordinary but a very great fault, that frequently happens in almost every dispute; I mean that of *interrupting others, while they are speaking*. This is a failing which the members of the best-regulated confraternities among us have endeavoured to guard against, in the *bye-laws* of their respective *societies*; and is what the R. W. person in the chair should principally regard, and see *well* put in execution. Yet, as it is an ill practice that prevails much in the world, and especially where less care is taken, it cannot be improper to offer a word or two against it here.

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THERE cannot be a *greater* rudeness than to interrupt another in the current of his discourse: for if it be not *impertinence* and *folly* to answer a man before we know what he has to say, yet it is a plain declaration that we are weary of his discourse; that we disregard what he says, as judging it not fit to entertain the society with; and is in fact little less than a downright desiring that *ourselves* may have audience, who have something to produce better worth the attention of the company. As this is no ordinary degree of disrespect, it cannot but give always very great offence.

THE *fourth* thing, brethren, that is against civility, and therefore apt to *overset* the harmony of conversation, is CAPTIOUSNESS. And it is so, not only because it often produces misbecoming and provoking expressions and behaviour in a *part* of the company, but because it is a tacit accusation and a reproach for something ill taken, from those we are displeased with.—Such an intimation, or even suspicion, must always be uneasy to society; and as *one* angry person is sufficient to discompose a whole company, so, for the most part, all mutual happiness and satisfaction ceases therein, on any such jarring. This failing therefore should be guarded against with as much care, as either the boisterous *rusticity* and insinuated *contempt*, or the ill-natured disposition to *censure*, already considered and disallowed of. For as peace, ease, and satisfaction are what constitute the *pleasure*, the *happiness*, and are the very *soul of conversation*; if these be interrupted, the design of society is undermined: and in that circumstance, how should brotherly love continue? Certain it is, that unless good *order*, *decency*, and *temper* be pre-

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served by the individuals of society, confusion will be introduced, and a dissolution will naturally very quickly follow.

WHAT therefore remains is to remind the brethren, that Masons have ever been lovers of ORDER. It is the business of their particular profession to reduce all rude matters to *truth*. Their aphorisms recommend it. The number of their *lights*, and the declared end of their coming together, intimate the frame and disposition of mind wherewith they are to meet, and the manner of their behaviour when assembled.

SHALL it then ever be said, that those, who by choice are distinguished from the gross of mankind, and who voluntarily have enrolled their names in this *most ancient and honourable Society*, are so far wanting to themselves, and the *Order* they profess, as to neglect its rules? Shall those, who are banded and cemented together by the strictest ties of *amity*, omit the practice of forbearance and brotherly love? Or shall the passions of those persons ever become ungovernable, who assemble purposely to subdue them?

WE are, let it be considered, the successors of those who reared a structure to the honour of ALMIGHTY GOD, the GRAND ARCHITECT of the world, which, for *wisdom*, *strength*, and *beauty*, hath never yet had any parallel. We are intimately related to those great and worthy spirits, who have ever made it their business and their aim to improve themselves, and to inform mankind. Let us then copy their example, that

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we may also hope to obtain a share in their praise.—This cannot possibly be done in a scene of disorder: pearls are never found but when the sea is calm; and silent water is generally deepest.

It has been long, and still is, the glory and happiness of this *Society*, to have its interest espoused by the *Great*, the *Noble*, and the *Honoured* of the land: persons who, after the example of the wisest and the grandest of kings, esteem it neither condescension nor dishonour to patronize and encourage the *professors* of the *Craft*. It is our duty, in return, to do nothing inconsistent with this favour; and, being *Members* of this body, it becomes us to act in some degree suitable to the honour we receive from our illustrious Head.

If this be done at our *general* meetings, every good and desirable end will the better be promoted among us. The *Craft* will have the advantage of being governed by good, wholsome, and dispassionate *laws:* the business of the *Lodge* will be smoothly and effectually carried on: your *officers* will communicate their sentiments, and receive your opinions and advice with pleasure and satisfaction: in a word, *true* Masonry will flourish; and those that are without will soon come to know that there are more substantial pleasures to be found, as well as greater advantages to be reaped, in our *Society*, orderly conducted, than can possibly be met with in any other bodies of men, how magnificent soever their pretensions may be. For none can be so amiable as that which promotes *brotherly love*, and fixes that as the grand cement of all our actions; to the performance of which we are bound by an obligation,

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both solemn and awful, and that entered into by our own free and deliberate choice, and, as it is to direct our lives and actions, it can never be too often repeated, nor too frequently inculcated.



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The following

ADDRESS

WAS DELIVERED IN A LODGE OF FREE AND ACCEPTED MASONS, IMMEDIATELY AFTER THE EXPULSION OF A MEMBER, WHO HAD BEEN REPEATEDLY, BUT IN VAIN, ADMONISHED FOR THE ILLIBERAL PRACTICE OF BACKBITING AND SLANDERING HIS BRETHREN.

Brethren,

AS in all numerous bodies and societies of men, some *unworthy* will ever be found, it can be no wonder that, notwithstanding the excellent principles and valuable precepts laid down and inculcated by *our* venerable institution, we have *such* amongst *us:* men who, instead of being ornaments or useful members of our body, I am sorry to say, are a *shame* and *disgrace* to it!

THESE are sufficiently characterized by a natural propensity to *backbite* and *slander* their brethren; a vice truly detestable in all men, and more peculiarly so in FREE-MASONS, who, by the regulations of their institution, are especially exhorted and enjoined "to speak as well of a brother when *absent* as *present;* to defend his honour and reputation wherever attacked, as far as truth and justice will permit: and where they cannot reasonably vindicate him, at least to refrain from contributing to *condemn* him."

BUT, alas! regardless of their duty in general, and of these laudable injunctions in particular, we fre-

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quently find such men assiduously employed in *traducing* the characters of their brethren; and instead of rejoicing at their good fortune, pitying their misfortune, and apologizing for their weaknesses and errors, envying their prosperity, and (unaffected by their adversity) with a secret and malicious pleasure, exploring and publishing their defects and failings; like *trading vessels*, they pass from place to place, receiving and discharging whatever CALUMNY they can *procure* from others, or *invent* themselves.

As we have just now had a mortifying instance of the necessary consequence of such *base* conduct, in the *expulsion* of one of our members, permit me to deliver to you some sentiments of the great Archbishop *Tillotson* on the subject. He assigns various *causes* of this evil, and also furnishes directions, which, if adhered to, will greatly contribute to prevent and *remedy* it.

"IF we consider the *causes* of this evil practice, we shall find one of the most common is *ill-nature*; and, by a general mistake, *ill-nature* passeth for *wit*, as *cunning* doth for *wisdom*; though in truth they are as different as *vice* and *virtue*.

"THERE is no greater evidence of the bad temper of mankind, than their proneness to *evil-speaking*. For, *out of the abundance of the heart the mouth speaketh*, and therefore we commonly incline to the censorious and uncharitable side.

"THE *good* spoken of others we easily forget, or seldom mention; but the *evil* lies uppermost in our

memories, and is ready to be published upon all occasions; nay, what is more ill natured and unjust, though many times we do not believe it ourselves, we tell it to others, and venture it to be believed according to the charity of those to whom it is told.

"ANOTHER cause of the frequency of this vice is, *That many are so bad themselves.* For to think and speak ill of others is not only a *bad* thing, but a sign of a *bad* man. When men are *bad* themselves, they are glad of any opportunity to censure others, and endeavour to bring things to a level; hoping it will be some justification of their own faults, if they can but make others appear equally guilty.

"A THIRD cause of *evil-speaking* is *malice* and *revenge.* When we are blinded by our passions, we do not consider what is *true*, but what is *mischievous*; we care not whether the evil we speak be true or not; nay, many are so base as to *invent* and *raise* false reports, on purpose to blast the reputations of those by whom they think themselves injured.

"A FOURTH cause of this vice is *envy.* Men look with an evil eye upon the *good* that is in others, and do what they can to discredit their *commendable* qualities; thinking their own character lessened by them, they greedily entertain, and industriously publish, what may raise themselves upon the *ruins* of other men's reputations.

"A FIFTH cause of evil-speaking is *impertinence* and *curiosity*; an itch of talking of affairs which do not

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concern us. Some love to mingle themselves in all business, and are loath to seem ignorant of such important news as the *faults* and *follies* of men; therefore with great care they pick up ill stories to entertain the next company they meet, not perhaps out of malice, but for want of something better to talk of.

"LASTLY, many do this out of *wantonness*, and for *diversion*; so little do they consider a *man's reputation* is too great and tender a concern to be jested with; and that a slanderous tongue *bites like a serpent, and cuts like a sword.* What can we be so barbarous, next to sporting with a man's life, as to play with his honour and good name, which to some is better than life.

"SUCH, and so bad, are the *causes* of this *vice.*

"IF we consider its pernicious effects, we shall find that, to such as are slandered, it is a great injury, commonly a high provocation, but always matter of grief.

"IT is certainly a great *injury;* and if the evil which we say of them be not true, it is an *injury* beyond reparation. It is an *injury* that descends to a man's child; because the good or ill name of the father is derived down to them, and many times the best thing he has to leave them is an *unblemished* virtue.—And do we make no conscience to rob his innocent children of the best part of his small patrimony, and of all the kindness that would have been done them for their father's sake, if his reputation had not been

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undeservedly stained? Is it no crime by the breath of our mouth at once to blast a man's reputation, and to ruin his children, perhaps to all posterity? Can we jest with so serious a matter? an injury so very hard to be repented of as it ought; because, in such a case, no *repentance* will be acceptable without *restitution*, if in our power.

"EVEN suppose the matter of the *slander* true, yet no man's reputation is considerably stained, though never so deservedly, without great hurt to him; and it is odds but the charge, by passing through several hands, is aggravated beyond truth, every one being apt to add something to it.

"BESIDES the *injury*, it is commonly a high provocation; the consequence of which may be dangerous and desperate quarrels. One way or other the injured person will hear of it, and will take the first opportunity to revenge it.

"AT best, it is always matter of *grief* to the person that is defamed, and *Christianity*, which is the best-natured institution in the world, forbids us to do those things whereby we may *grieve one another*.

"A MAN'S character is a tender thing, and a wound *there* sinks deep into the spirit even of a wise and good man; and the more innocent any man is in this respect, the more sensible he is of this uncharitable treatment; because he never treats others so, nor is he conscious to himself that he hath deserved it.

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"To *ourselves* the consequences of this *vice* are as bad or worse. He that accustoms himself to speak evil of others, gives a bad character to himself, even to those whom he desires to please, who, if they be *wise*, will conclude that he speaks of them to others, as he does of others to them.

"And this practice of *evil-speaking* may be inconvenient many other ways. For, who knows in the chance of things, and the mutability of human affairs, whose kindness he may stand in need of before he dies? So, that did a man only consult his own safety and quiet, he ought to refrain from *evil-speaking*.

"How *cheap* a kindness it is to *speak well*, at least not to speak *ill* of others. A good word is an easy obligation, but not to speak ill requires only our silence. Some instances of charity are chargeable; but were a man never so covetous, he might afford another his good word; at least he might refrain from speaking ill of him, especially if it be considered how dear many have paid for a *slanderous* and reproachful word.

"No quality ordinarily recommends one more to the favour of men, than to be free from this *vice*. Such a man's friendship every one desires; and, next to piety and righteousness, nothing is thought a greater commendation, than that he was never or very rarely heard to speak ill of any.

"Let every man lay his hand upon his heart, and consider how himself is apt to be affected with this

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usage. Nothing sure is more equal and reasonable than that known rule, *What thou wouldst have no man do to thee, that do thou to no man.*

"THE following *directions*, if duly observed, will greatly contribute to the *prevention* and *cure* of this great evil.

"NEVER say any *evil* of another, but what you certainly know.

"WHENEVER you positively accuse a man of any crime, though it be in private and among friends, speak as if you were upon your *oath*, because GOD sees and hears you. *This*, not only charity, but justice, demands of us.—He that easily credits a false report is almost as culpable as the first inventor of it. Therefore never speak evil of any upon common fame, which, for the most part, is false, but almost always uncertain.

"BEFORE you speak evil of another, consider whether he hath not *obliged* you by some real kindness, and then it is a bad turn to speak ill of him that hath done you good. Consider also whether you may not come hereafter to be acquainted with him, related to him, or in want of *his* favour, whom you have thus injured? and whether it may not be in his power to *revenge* a spiteful and needless word, by a shrewd turn? So that if a man made no conscience of hurting others, yet he should in prudence have some consideration of himself.

"LET us accustom ourselves to be truly sorry for

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the faults of men, and then we shall take no pleasure in publishing them. Common humanity requires this of us, considering the great infirmities of our nature, and that we also are liable to be tempted; considering likewise how severe a punishment every crime is to itself, how terribly it exposeth a man to the wrath of God, both here and hereafter.

"WHENEVER we hear any man evil spoken of, if we have heard any good of him, let us say *that*. It is always more *humane* and more *honourable* to vindicate others than to accuse them. Were it necessary that a man should be evil spoken of, his good and bad qualities should be represented together, otherwise he may be strangely misrepresented, and an indifferent man may be made a *monster*.

"THEY that will observe nothing in a *wise* man but his oversights and follies; nothing in a *good* but his failings and infirmities, may render both despicable.—Should we heap together all the passionate speeches, all the imprudent actions of the best man, and present them all at one view, concealing his *virtues*, he, in this disguise, would look like a madman or fury; and yet, if his life were *fairly* represented in the manner it was led, he would appear to all the world to be an amiable and excellent person. But how numerous soever any man's *ill qualities* are, it is but just that he should have due praise of his few *real virtues*.

"THAT you may not *speak* ill, do not delight in *hearing* it of any. Give no countenance to busy bodies: if you cannot decently reprove them because of their

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quality, divert the discourse some other way; or by seeming not to mind it, signify that you do not like it.

"LET every man mind his own duty and concern. Do but endeavour in good earnest to mend yourself, and it will be work enough, and leave you little time to talk of others."

IN the foregoing sentiments, the BACKBITER and SLANDERER may see himself fully represented as in a true mirror; and *detestable* as the spectacle *naturally* appears, much more so does it seem when *masonically* examined. May all *such* therefore contemplate the *nature* and *consequences* of this *abominable* vice, and that they may still become *worthy* men and *Masons*, let them constantly pray with the royal *Psalmist*, (Ps. cxli.) *Set a watch, O Lord, before my mouth, keep thou the door of my lips;* being assured, for their encouragement, that, *He who backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour, shall abide in the tabernacle of the Lord, and shall dwell in his holy hill.*

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A CHARGE

DELIVERED BY THE RIGHT WORSHIPFUL MASTER, ON HIS RESIGNING THE CHAIR.

Worthy Brethren,

PROVIDENCE having placed me in such a sphere in life as to afford me but little time for speculation, I cannot pretend to have made mankind my particular study; yet this I have observed, that *curiosity* is one of the most prevailing passions in the human breast. The mind of man is kept in a perpetual thirst after knowledge, nor can he bear to be ignorant of what he thinks others know. Any thing *secret* or *new* immediately excites an uneasy sensation, and becomes the proper fuel of curiosity, which will be found stronger or weaker in proportion to the opportunities that individuals have for indulging it. It is observable further, that, when this passion is excited, and not instantly gratified, instead of waiting for better intelligence, and using the proper means of removing the darkness that envelopes the object of it, we precipitately form ideas which are generally in the extremes. If the object promotes pleasure or advantage, we then load it with commendations; if it appears in the opposite view, or if we are ignorant of it, we then *absurdly*, as well as *disingenuously*, condemn, and pretend at least to despise it. This, my brethren, has been the fate of the most valuable institution in the world, *Christianity* excepted, I mean *Free-Masonry*.——Those who are acquainted with the nature and design of it, cannot, if if they have good hearts, but admire and espouse it;

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and if those who are in the *dark*, or whose minds are disposed to evil, should slight or speak disrespectfully of it, it certainly is no disgrace. When *order* shall produce confusion, when *harmony* shall give rise to discord, and *proportion* shall be the source of irregularity, then, and not till then, will *Free-Masonry* be unworthy the patronage of the *great*, the *wise*, and the *good*.

To love as brethren, to be ready to communicate, to speak truth one to another, are the dictates of reason and revelation; and you know that they are likewise the foundation, the constituent parts of *Free-Masonry*.

None, therefore, who believe the divine Original of the *sacred volume*, and are influenced by a spirit of humanity, friendship, and benevolence, can, with the least propriety, object to our ancient and venerable institution.

For my own part, ever since I have had the honour to be enrolled in the list of Masons, as I knew it was my duty, so I have made it my business, to become acquainted with the principles on which our glorious superstructure is founded. And, like the *miner*, the farther I have advanced, the richer has been my discovery; and the treasure constantly opening to my view, has proved a full and satisfactory reward of all my *labours*.

By the rules of this Lodge I am now to resign this chair. But I cannot do this with entire satisfaction, until I have testified the grateful sense I feel of the honour I received in being advanced to it.

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YOUR generous and unanimous choice of me for your Master, demands my thankful acknowledgments, though at the same time I sincerely wish, that my abilities had been more adequate to the charge which your kind partiality elected me to. But this has always been, and still is my greatest consolation, that however deficient I may have been in the discharge of my duty, no one can boast *a heart* more devoted to the good of the *institution* in general, and the reputation of this *Lodge* in particular.

THOUGH I am apprehensive I have already trespassed on your patience, yet if I might be indulged, I would humbly lay before you a few reflections, adapted to the business of the day, which, being the effusions of a heart *truly masonic*, will, it is hoped, be received with candour by you.

EVERY association of men, as well as this of *Free-Masons*, must, for the sake of order and harmony, be regulated by certain laws, and for that purpose proper officers must be appointed, and empowered to carry those laws into execution, to preserve a degree of uniformity, at least to restrain any irregularity that might render such associations inconsistent. For we may as reasonably suppose an army may be duly disciplined, well provided, and properly conducted, without generals and other officers, as that a *society* can be supported without governors, and their subalterns; or, which is the same, without some *form* of *government* to answer the end of the institution. And as such an arrangement must be revered, it becomes a necessary

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requisite that a temper should be discovered in the several members, adapted to the respective *stations* they are to fill.

THIS thought will suggest to you, that those who are qualified to preside as *officers* in a *Lodge*, will not be elated with that honour, but, losing sight of it, will have only in view the service their office demands.—Their reproofs will be dictated by *friendship*, softened by *candour*, and enforced with *mildness* and *affection*; in the whole of their deportment they will preserve a degree of *dignity* tempered with *affability* and *ease*. This conduct, while it endears them to others, will not fail to raise their own reputation; and, as *envy* should not be so much as once named among *Free-Masons*, it will effectually prevent the growth of it, should it unfortunately ever appear.

SUCH is the nature of our constitution, that as some must of necessity *rule* and *teach*, so others must of course learn to *obey*; humility therefore in *both* becomes an *essential duty*; for pride and ambition, like a worm at the root of a tree, will prey on the vitals of our *peace*, *harmony*, and *brotherly love*.

HAD not this excellent temper prevailed when the foundation of SOLOMON's temple was first laid, it is easy to see, that glorious edifice would never have rose to a height of splendour which astonished the world.

HAD all employed in this work been masters or superintendants, who must have prepared the timber in the forest, or hewn the stone in the quarry? Yet,

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though they were numbered and classed under different denominations, as princes, rulers, provosts, comforters of the people, stone-squarers, sculptors, &c. such was their unanimity, that they seemed actuated by one spirit, influenced by one principle.

MERIT alone then entitled to preferment; an indisputable instance of which we have in the *Deputy Grand-Master* of that great undertaking, who, without either wealth or power, or any other distinction, than that of being the *widow's son*, was appointed by the Grand-Master, and approved by the people for this single reason, because he was a *skilful* artificer.

LET these considerations, my worthy brethren, animate us in the pursuits of so noble a science, that we may all be qualified to fill, in rotation, the most distinguished places in the Lodge, and keep the *honours* of the craft, which are the just rewards of our labour, in a regular circulation.

AND, as none are less qualified to govern than those who have not learned to obey, permit me, in the warmest manner, to recommend to you all a constant attendance in this place, a due *obedience* to the *laws* of *our institution*, and a respectful submission to the *directions* of your officers, that you may prove to mankind the propriety of your election, and secure the establishment of this society to latest posterity.

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A SHORT CHARGE

DELIVERED TO THE MASTER ON HIS BEING INVESTED AND INSTALLED.

Right Worshipful Sir,

BY the unanimous voice of the members of this Lodge, you are elected to the mastership thereof for the ensuing half year; and I have the happiness of being deputed to invest you with this ensign of your office; be it ever in your thoughts, that the ancients particularly held this *symbol* to be a just, a striking *emblem* of the *Divinity*. They said the gods, who are the authors of every thing established in wisdom, strength, and beauty, were properly represented by this figure. May you, worthy brother, not only consider it a mark of honour in this assembly, but also let it ever remind you of your duty both to God and man. And, as you profess the *sacred volume* to be your *spiritual tressel* board, may you make it your particular care to square your life and conversation according to the rules and designs laid down therein.

YOU have been of too long standing, and are too good a member of our community, to require *now* any information in the duty of your office. What you have seen *praise-worthy* in others, we doubt not you will *imitate*; and what you have seen *defective*, you will in yourself *amend*.

WE have therefore the greatest reason to expect you will be constant and regular in your attendance

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on the Lodge, faithful and diligent in the discharge of your duty, and that you will make the honour of the *supreme Architect of the universe*, and the good of the *craft*, chief objects of your regard.

We likewise trust you will pay a punctual attention to the laws and regulations of this society, as more particularly becoming your present station, and that you will at the same time require a due obedience to them, from every other member, well knowing, that without *this*, the best of laws become useless.

For a pattern of imitation, consider the great luminary of nature, which, rising in the *east*, regularly diffuses light and lustre to all within its circle. In like manner it is your province, with due decorum, to spread and communicate light and instruction to the brethren in the Lodge.

From the knowledge we already have of your zeal and abilities, we rest assured you will discharge the duties of this important station in such a manner as will redound greatly to the honour of yourself, as well as of those members over whom you are elected to preside.

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AN ADDRESS

TO THE LODGE IMMEDIATELY AFTER THE INVESTITURE AND INSTALLMENT OF THE REST OF THE OFFICERS.

Brethren,

I FLATTER myself there is no *Mason* of my acquaintance insensible of the sincere regard I ever had, and hope ever to retain, for our venerable institution; certain I am, if this establishment should ever be held in little esteem by the members, it must be owing to the want of a due sense of the excellence of its principles, and the salutary laws and social duties on which it is founded.

BUT sometimes mere curiosity, views of self-interest, or a groundless presumption, that the principal business of the Lodge is mirth and entertainment, hath induced men of loose principles and discordant tempers to procure admission into our community; this, together with an unpardonable inattention of those who proposed them, to their lives and conversations, have constantly occasioned great discredit and uneasiness to the craft; such persons being no ways qualified for a society founded upon wisdom, and cemented by morality and Christian love.

THEREFORE let it be your peculiar care to pay strict attention to the merit and character of those, who, from among the circle of your acquaintance, may be desirous of becoming members of our society, lest

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through your inadvertency, the unworthy part of mankind should find means to introduce themselves among you, whereby you will discourage the reputable and worthy.

SELF-LOVE is a reigning principle in all men; and there is not a more effectual method of ingratiating ourselves with each other, than by mutual complaisance and respect; by agreement with each other in judgment and practice. This makes society pleasing, and friendship durable; which can never be the case when men's principles and dispositions are opposite, and not adapted for unity. We must be moved by the same passions, governed by the same inclinations, and moulded by the same morals, before we can please or be pleased in society. No community or place can make a man happy, who is not furnished with a temper of mind to relish felicity. The *wise* and *royal Grand-Master* SOLOMON tells us, and experience confirms it, "That the light is sweet, and a pleasant thing it is to behold the sun." Yet for this pleasure we are wholly indebted to that astonishing piece of heavenly workmanship, the eye, and the several organs of sight. Let the eye be distempered, and all objects, which, though they remain the same in themselves, to us lose their beauty and lustre; let the eye be totally destroyed, then the sense which depends upon it is lost also, and the whole body is full of darkness. So is it with that Mason who has not a frame and temper of mind adapted to our institution, without which the blended allurements of pleasure and instructions to be found in the Lodge, must become tasteless, and of no effect. Likewise let his conduct and circumstances

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in life be such, as may not have the least tendency to diminish the credit of the society: and be ye ever disposed to honour *good men* for their virtues, and *wise men* for their knowledge: good men for propagating virtue and religion all over the world; and wise men for encouraging arts and sciences, and diffusing them from east to west, and between north and south; rejecting all who are not of good repute, sound morals, and competent understandings. Hence you will derive honour and happiness to yourselves, and drink deeply of those streams of felicity, which the unenlightened can never be indulged with a taste of.

For, by these means, excess and irregularity must be strangers within your walls. On *sobriety* your pleasure depends, on *regularity* your reputation; and not your reputation only, but the reputation of the *whole* body.

These *general* cautions, if duly attended to, will continually evince your wisdom by their effects; for it is known by experience, that nothing more contributes to the *dissolution* of a Lodge, than too great a number of members indiscriminately made; want of regulation in their expences, and keeping unseasonable hours.

To guard against this fatal consequence, we shall do well to cultivate the following virtues, viz. *prudence*, *temperance*, and *frugality*. Virtues which are the best and properest supports of every community.

Prudence is the queen and guide of all other virtues, the ornament of our actions, the *square* and

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rule of our affairs. It is the knowledge and choice of those things we must either approve or reject; and implies to consult and deliberate well, to judge and resolve well, to conduct and execute well.

TEMPERANCE consists in the government of our appetites and affections, so as to use the good things of this life as not to abuse them; either by a sordid and ungrateful parsimony on the one hand, or a profuse and prodigal indulgence to excess on the other. This virtue has many powerful arguments in its favour; for, as we value our health, wealth, reputation, family, and friends, our characters as men, as Christians, as members of society in general, and as *Free-Masons* in particular, all conspire to call on us for the exercise of this virtue; in short, it comprehends a strict observance of the Apostle's exhortation, "Be ye temperate in all things:" not only avoiding what is in itself *improper*, but also whatever has the least or most remote appearance of *impropriety*, that the tongue of the slanderer may be struck dumb, and malevolence disarmed of its sting.

FRUGALITY, the natural associate of *prudence* and *temperance*, is what the meanest station necessarily calls for, the most exalted cannot dispense with. It is absolutely requisite in *all* stations: it is highly necessary to the supporting of *every* desirable character, to the establishment of *every* society, to the interest of *every* individual in the community. It is a *moral*, it is a *Christian* virtue. It implies the strict observation of decorum in the seasons of *relaxation*, and of every *enjoyment*; and is that temper of mind which is disposed to employ every acquisition only to the glory of

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the giver, our own happiness, and that of our fellow-creatures.

If we fail not in the exercise of these virtues, (which are essential supports of every Lodge of *Free and Accepted Masons*) they will effectually secure us from those unconstitutional practices, which have proved so fatal to this society. For *prudence* will discover the absurdity and folly of expecting true harmony, without due attention to the choice of our members. *Temperance* will check every appearance of excess, and fix rational limits to our hours of enjoyment: and *frugality* will proscribe extravagance, and keep our expences within proper bounds.

The *Lacedæmonians* had a law among them, that every one should serve the gods with as *little expence* as he could, herein differing from all other Grecians; and *Lycurgus* being asked for what reason he made this institution, so disagreeable to the sentiments of all other men? answered, Lest the service of the gods should at any time be intermitted; for he feared, if religion should be as expensive there as in other parts of Greece, it might some time or other happen that the divine worship, out of the *covetousness* of some, and the *poverty* of others, would be *neglected*. This observation will hold equally good with respect to *Masons*, and will, I hope, by them be properly *applied*.

I would not be understood here to mean, that because these three *moral* virtues are *particularly* pointed out, as essentially necessary to the good discipline and support of a *Lodge*, nothing more is required; for

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social must be united with *moral* excellencies. Was a man to be merely prudent, temperate, and frugal, and yet be negligent of the duties of humanity, sincerity, generosity, &c. he would be at most but a useless, if not a worthless, member of society, and a much worse *Mason.*

In the next place permit me to remind you, that a due attendance on the Lodge for your own improvement, and the reputation of *Masonry* in general, is *absolutely* necessary. For your own improvement; because the advantages naturally resulting from the practice of the principles therein taught, are the highest ornaments of human nature: and for the credit of the community; because it is your indispensible duty to support such a character in life as is there enjoined. The prevalency of good example is great, and no language is so expressive as a consistent life and conversation. These once forfeited in a *masonic* character, will diminish a man, not only in the esteem of persons of sense, learning, and probity; but even men of inferior qualities will seldom fail of making a proper distinction.

You are well acquainted, that the *envious* and *censorious* are ever disposed to form their judgments of mankind according to their conduct in public life. So when the members of our society desert their body, or discover any inconsistency in their practice with their profession, they contribute to bring an odium on a profession, which it is the duty of every member highly to honour. Indeed instances of the conduct here decried,

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I own are very rare, and I might say, as often as they do happen, tend still more to discover the *malignity* of our adversaries than to reflect on ourselves. For with what ill-nature are such suggestions framed?—How weak must it appear in the eye of discernment, to condemn a *whole* society for the irregularity of a *few* individuals.*

BUT to return to my argument—One great cause of absenting ourselves from the *Lodge*, I apprehend to be this; the want of that grand fundamental principle, *brotherly love!* Did we properly cultivate this christian virtue, we should think ourselves the happiest when assembled together. On *unity* in *affection*, *unity* in *government* subsists; for whatever draws men into societies, it is that only can cement them.

LET us recollect that *love* is the first and greatest commandment; all the others are summarily comprehended in this. It is the fulfilling of the law, and a necessary qualification for the *celestial Lodge*, where the supreme Architect of the universe presides, who is *love*. *Faith*, *hope*, and *charity* are three principal graces, by which we must be guided thither; of which *charity* or *universal love* is the chief. When *faith* shall be swallowed up in vision, and *hope* in enjoyment, then true *charity* or *brotherly love* will shine with the brightest lustre to all eternity.

* Though there should be *Free-Masons* who coolly, and without agitation of mind, seem to have divested themselves of all affection and esteem for the *craft*; we only see thereby the effects of an exquisite and inveterate depravation; for the *principle* is almost always preserved, though its effects seem to be totally lost.

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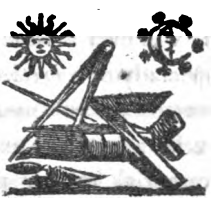
On the other hand, envy, pride, censoriousness, malice, revenge, and discord, are the productions of a diabolical disposition. These are epidemical disorders of the mind, and if not seasonably corrected and suppressed, will prove very pernicious to particular communities, and more especially to such an establishment as ours.

Now there is nothing so diametrically opposite to them, and so powerful an antidote against them as *charity*, or *brotherly love*. For instance, are we tempted to envy? *Charity* guards the mind against it; *charity* envieth not. Are we tempted by pride? *Charity* vaunteth not itself, is not puffed up. Where this virtue is predominant, *humility* is both its companion and its delight; for the charitable man puts on bowels of mercy, kindness, and lowliness of mind. It is a certain remedy likewise against all *censoriousness*: charity thinketh no evil, but believeth all things, hopeth all things, will ever incline us to believe and hope the best, especially of a *brother*.

Therefore let a constant exercise of this *christian* virtue, so essential to our present and future happiness, prove our esteem for it, and, by its influence upon our lives and actions, testify to the world the cultivation of it amongst us, that they who think or speak evil of us, may be thereby confounded and put to open shame. And, as it was a proverbial expression among the enemies of *Christianity* in its infancy, "See how these *Christians* love one another," may the same with equal propriety be said of *Free-Masons*, this will convince the scoffer and slanderer, that we are lovers

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of *Him* who said, "If ye love me, keep my commandments;" and, "This is my commandment, that ye love one another as I have loved you." This will prove to our *enemies*, that a good *Mason* is a good man and a good Christian, and afford ourselves the greatest comfort here, by giving us a well-grounded hope of admittance into the Lodge of everlasting felicity hereafter.



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AN ORATION

DELIVERED AT THE DEDICATION OF A NEW FREE-MASON'S HALL.

Right Worshipful Grand Master,
And ye, my much esteemed Brethren,

THE appearance of so numerous and respectable an audience, and the infrequency of the occasion upon which it is assembled, induce me, before our ceremony commences, to say something of our art itself: a task the more pleasing, as nothing can be truly said, notwithstanding the ridiculous surmises of the ignorant and uninformed, but what must redound to her honour; for being born of virtue, like her amiable parent, she need to be seen only, and she will raise our admiration; to be known, and she will claim our respect.

THE antiquity, extensiveness, and utility of Masonry, are topics too curious for so incompetent a speaker, and too copious for so short a moment as the present opportunity affords. You will suffer me, therefore, to wave these points; and as we derive the origin of our craft, though coeval with the creation,* more immediately from the building of Solomon's Temple, to moralize some circumstances attending it, which I am persuaded will not appear unsuitable to the occasion of our present convention.

* See Proverbs, chap. viii. verse 22 to verse 30.

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We are told by the Jewish Historian,† that "The *foundation* of Solomon's Temple was laid prodigiously deep; and the stones were not only of the largest size, but hard and firm enough to endure all weathers; mortised one into another, and wedged into the rock." What a happy description is this of our mystical fabric, the foundation of which is laid in truth, virtue, and charity;—Charity, like the patriarch's ladder, has its foot placed upon the earth, and the top reacheth unto heaven; and behold the angels of God ascending and descending on it! so deep and large is our eternal basis; and the superstructure, which sages and legislators, princes and potentates, have not disdained to assist; no trials, no persecutions will be able to shake it. The rains may descend, and the floods come, and the winds blow, and beat vehemently against it, yet it will stand firm and impregnable; because, like the wise man's house, it is founded upon a rock.

The next emblematical circumstance in Solomon's Temple was the *order of the fabric*. The same historian tells us that, "There were several partitions, and every one had its covering apart, independent one of another; but they were all coupled and fastened together in such a manner, that they appeared like one piece, and as if the walls were the stronger for them." It is just the same with our society, which is composed of members of different ranks and degrees, with separate views, separate connections, separate interests: but we are all one body, linked and coupled together by the indissoluble bonds of friendship and brother-

† Josephus, the translation of which by L'Estrange is generally quoted, except where it is particularly faulty.

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hood; and it is to this concord, this affinity, this union, that we must ever be indebted for our strength and consequence.

A THIRD particular remarkable in Solomon's Temple, was the *beauty of it:* "The walls," says the Historian, "were all of white stone, wainscotted with cedar, and they were so artificially put together, that there was no joint to be discerned, nor the least sign of a hammer, or of any tool, that had come upon them." Is it, I would ask, in the power of language —Those I would ask who are informed in Masonry— Is it in the power of language to describe our institution in fitter terms than these? Integrity of life and candour of manners are the characteristics, the glory, of Masons: it is these that must render our names worthy of cedar: it is these that must immortalize our art itself. Adorned and inlaid with these, it has withstood the corrosion of time; that worm, whose cankering tooth preys upon all the fairest works of art and nature: nay,* Gothic barbarism itself, whose desolating hand laid waste the noblest efforts of genius, the proudest monuments of antiquity;——even Gothic barbarism itself was not able to destroy it. It was overcast indeed for several centuries, by that worse than Egyptian darkness, which brooded all over Europe:—just as mists and clouds may obscure the sun, and the whole creation may droop for a while under his pale and sickly influence:—but nothing can impair his intrinsic splendour; he will again burst

* Alluding to the ravages of the Visigoths in the 5th cent.

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forth with bridal glory; and, as our immortal poet speaks,

"Bid the fields revive,
The birds their notes renew, and bleating herds
Attest their joy, that hill and valley rings."

ACCORDINGLY, since that disgraceful æra, Masonry, to use the words of the same poet,

"Has rear'd her drooping head,
And trickt her beams, and with new-spangled ore
Flames in the forehead of the morning sky."

To speak without metaphor, we now behold it, as this beautiful edifice testifies, in its fairest and most flourishing state; and may justly cry out with the Roman orator, behold a sight, which God himself, intent upon his own work, may regard with pleasure; a society of men formed to support the interests of science, virtue, and benevolence, so closely cemented together, without compulsion or violence, that no flaw, no joint can be discerned; but as our Historian speaks, "All things are so adjusted, and accommodated one piece to another, that upon the whole it looks more like the work of providence and nature, than the product of art and human invention."

BUT the circumstances which claim our most earnest and immediate attention, are the *ornaments of Solomon's Temple*; so applicable to our art, and so figurative of its excellence, that I trust it will be no trespass upon your time to dwell upon them more largely. We are told by the Historian that "it was overlaid with gold, interwoven with beautiful flowers and palm-trees, adorned with painting and sculpture." Nothing is

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more observable in the history of mankind, than that Masonry and civilization, like twin sisters, have gone hand in hand together; and that wealth, arts, and sciences,—every thing that could embellish and beautify human life, have followed with faithful steps, and composed their train. The very orders of architecture mark the growth and progress of civilization. Dark, dreary, and comfortless were those times, when Masonry never yet had laid her line, nor extended her compass. The race of mankind, in full possession of wild and savage liberty, sullen and solitary, mutually offending, and afraid of each other, shrouded themselves in thickets of the woods, or dens and caves of the earth. In these murky recesses, these sombrous solitudes, Masonry found them out; and, pitying their forlorn and destitute condition, instructed them to build habitations for convenience, defence, and comfort. The habitations they then built,* were, like their manners, rugged and unseemly, a prompt and artless imitation of simple and coarse nature. Yet rude and inelegant as they were, they had this excellent effect, that, by aggregating mankind, they prepared the way for improvement and civilization. The hardest bodies will polish by collision; and the roughest manners by communion and intercourse. Thus they lost by degrees their asperity and ruggedness; and became insensibly mild and gentle, from fierce and barbarous nature. Masonry beheld and gloried in the change; and, as their minds expanded and softened, she shewed them new lights, and conducted them to new improvements. The rustic mansions pleased no

* First Rustic or Tuscan Order.

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more,—they aimed at something higher and nobler, and, deriving their ideas of symmetry from the *human form divine*, they adopted that as their model and prototype.† At this æra, their buildings, though simple and natural, were proportioned in the exactest manner, and admirably calculated for strength and convenience. —Yet still there was a something wanting,—an ease, a grace, an elegance,—which nothing but an intercourse with the softer sex could supply. It is from this most amiable and accomplished part of the creation, that we catch all those bewitching delicacies,—those nicer, gentler, inexpressible graces,—which are not to be taught by dull, dry precept,—for they are far beyond all rules of art,—but are communicated from them to us—I know not how—shall I say by contagion? Accordingly, the succeeding Order* was formed after the model of a young woman, with loose, dishevelled hair, of an easy, elegant, flowing shape; a happy medium between the too massive and too delicate, the simple and the rich.

We are now arrived at that period, when the human genius, which we have just seen in the bud, the leaf, the flower, ripened to perfection, and produced the fairest and sweetest fruit;—every ingenuous art, every liberal science, that could delight, exalt, refine, and humanize mankind.——Now it was that Masonry‖ put on her richest robes, her most gorgeous

† Second Doric Order. * Third Ionic Order.

‖ Fourthly, the Corinthian Order, the capital of which took its origin, says Villalpandus, from an order in Solomon's Temple, the leaves whereof were those of the palm-tree. The Composite Order is not here taken notice of, for reasons too obvious to mention.

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apparel; and tricked herself out in a profusion of ornaments, the principal of which were eminently conspicuous in Solomon's Temple. And lo! not satisfied with the utmost exertion of her own powers, she holds out her torch, and enlightens the whole circle of arts and science. Commerce flies to her on canvass wings, fraught with the produce and treasure of the whole universe: painting and sculpture strain every nerve to decorate the building she has raised; and the curious hand of design contrives the furniture and tapestry. Music——poetry——eloquence——But whither does this charming theme transport me? The time would fail me to recount half the blessings accruing to mankind from our most excellent and amiable institution: I shall conclude this part of my subject therefore with just mentioning another ornament of Solomon's Temple, the two cherubims made of olive-tree, whose wings expanded from one wall to the other, and touched in the midst. The olive, you know, is the symbol of peace, and the very essence of the cherubic order is said to be love. Let peace and love for ever distinguish our society! Let no private animosities, or party divisions, pollute our walls!

Drive off from hence each thing of guilt and sin!

THE very key-stone, as it were, of our mystical fabric is charity:—Let us cherish this amiable virtue, let us make it the vital principle of our souls, "Dear as the ruddy drops that warm our hearts," and it cannot fail to be the constant rule of our actions, the just square of our dealings with all mankind. And though pity may plead in more tender and eloquent terms for the distresses of a poor brother;—yet let us be ready

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to extend the hand of relief, as far as our circumstances afford, to misfortunes of every kind, wherever it meets us. It was an everlasting reproach to the Jews, that they contracted their benevolence within the narrow sphere of their own sect and party. Let ours be free and unconfined.

"DROPPING like the gentle rain from heaven upon the place beneath."

A GOOD Mason is a citizen of the world; and his charity should move along with him, like the sensible horizon, wherever he goes, and, like that too, embrace every object, as far as vision extends.

THE temple, thus beautiful, thus complete, Solomon dedicated to the Lord,—in a stile of wonderful devotion and sublimity, as far above the most rapturous flights of pagan eloquence, as the religion of the Jews was superior to heathen idolatry and superstition.

"LORD, says he, thou that inhabitest eternity, and hast raised out of nothing the mighty fabric of this universe, the heavens, the air, the earth, and the sea; thou that fillest the whole, and every thing that is in it, and art thyself boundless and incomprehensible; look down graciously upon thy servants, who have presumed to erect this house to the honour of thy name! Let thy holy spirit descend upon it in the blessing of thy peculiar presence: thou that art every where, deign also to be with us! Thou that seest and hearest all things, look down from thy throne of glory, and give ear to our supplications! And if at any time

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hereafter thou shalt be moved in thy just displeasure to punish this people for their transgressions, with any of thy terrible judgments, famine, pestilence, or the sword—yet if they make supplication, and return to thee with all their heart, and with all their soul, then hear thou in heaven, they dwelling-place, and forgive their sin, and remove thy judgments."

WITH these words Solomon cast himself upon the ground in solemn adoration; and all the people followed his example with profound submission and homage. We are now going to dedicate this fair mansion to the noblest purposes, to Masonry, virtue, and benevolence; and I persuade myself, from the flattering attention with which you have heard me, that our ensuing ceremony will be regarded with becoming seriousness, with decent solemnity. Whatever encourages the social duties—whatever advances the interests of benevolence, claims our respect as men; and it is no flattery to our ancient and mystical institution, to affirm that it has these two great points ever in view.

THERE cannot be a stronger argument in favour of our society, than what may be collected from the account* given us of certain solitaries, who, by secluding themselves from mankind, from friendly communication and social intercourse, lost the human figure and human sentiments, and became like beasts; they fed in the same manner with their fellow brutes; and if they saw any of the human species, they fled away, and hid themselves in caves, and inaccessible holes.

* See Evagrius, lib. 1. Eccles. Hist.

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If such be the miserable, abject consequence of retirement, whatever, like our institution, collects and consociates mankind, has a claim to our warmest esteem, as conducive to public and private utility. Yet let us beware, lest in the unguarded moments of convivial chearfulness, we give too large a scope to our social disposition. Reason is the true limit, beyond which temperance should never wander: when misled with the "sweet poison of misused wine," we overpass this bound, we quench the spark of divinity that is in us, we transform ourselves into brutes; and, like those who had tasted the fabulous cup of Circe,

> Lose our upright shape,
> And downward fall into a groveling swine.

One word more and I have done:—This Temple of Solomon looked towards the east: let us frequently direct our eyes to the same quarter, where the day-spring from on high visited us; where the sun of righteousness rose with healing in his wings; and cherubs and seraphs ushered in the dawn of the evangelic day, with this gracious song, *Glory be to God on high, and in earth peace, good-will towards men!*

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SOLOMON's TEMPLE,

AN ORATORIO.

SOLOMON, the GRAND MASTER.
HIGH PRIEST.
HIRAM, the WORKMAN.
URIEL, ANGEL of the SUN.
SHEBA, QUEEN of the SOUTH.
CHORUS of PRIESTS and NOBLES.

SOLOMON.

RECITATIVE.

CONVEN'D we're met, chief oracle of heav'n,
To whom the sacred mysteries are giv'n,
We're met to bid a splendid fabric rise,
Worthy the mighty Ruler of the skies.

HIGH PRIEST.

And lo! where Uriel, angel of the sun,
Arrives to see the mighty business done.

AIR.

Behold he comes upon the wings of light,
And with his sunny vestment chears the sight.

URIEL.

RECITATIVE.

The Lord Supreme, Grand Master of the skies!
Who bid creation from a chaos rise,
The rules of architecture first engrav'd
On Adam's heart.

Chorus of Priests and Nobles.

To heaven's high Architect all praise,
All gratitude be giv'n,

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Who deign'd the human soul to raise,
By secrets sprung from heav'n.

SOLOMON.

RECITATIVE.

Adam well vers'd in arts,
Gave to his sons the plumb and line
Of Masonry; sage Tubal Cain
To the deep organ tun'd the strain.

AIR.

And while he swell'd the melting note,
On high the silver concords float.

HIGH PRIEST.

RECITATIVE, *accompanied.*

Upon the surface of the waves,
(When God a mighty deluge pours)
Noah a chosen remnant saves,
And laid the ark's stupendous floors.

URIEL.

AIR.

Hark from on high the Mason word:
"David, my servant, shall not build
"A Lodge for heaven's all sov'reign Lord:
"Since blood and war have stain'd his shield:
"That for the deputy, his son,
"We have reserv'd—Prince Solomon. *Da Capo.*

Chorus of Priests and Nobles.

Sound great JEHOVAH's praise!
Who bade young Solomon the temple raise.

SOLOMON.

RECITATIVE.

So grand a structure shall we raise.
Then men shall wonder! Angels gaze!

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By art divine it shall be rear'd,
Nor shall the hammer's noise be heard.

CHORUS.

Sound great JEHOVAH's praise!
Who bade King Solomon the temple raise.

URIEL.

RECITATIVE.

To plan the mighty dome,
Hiram the mighty Master Mason, 's come.

URIEL.

AIR.

We know thee, by thy apron white,
An architect to be;
We know thee, by thy trowel bright,
Well skill'd in Masonry;
We know thee, by thy jewel's blaze,
Thy manly walk and air.
Instructed, thou the Lodge shalt raise;
Let all for work prepare.

HIRAM.

AIR.

Not like Babel's haughty building,
Shall our greater Lodge be fram'd;
That to hideous jargon yielding,
Justly was a Babel nam'd.
There, confusion, all o'erbearing,
Neither sign nor word they knew;
We our work with order squaring,
Each proportion shall be true.

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SOLOMON.

RECITATIVE.

Cedars, which since creation grew,
Fall of themselves to grace the dome;
All Lebanon, as if she knew
The great occasion—lo, is come!

URIEL.

AIR.

Behold, my brethren of the sky,
The work begins, worthy an angel's eye,

Chorus of Priests and Nobles.

Be present all ye heavenly host,
The work begins—the Lord defrays the cost!

ACT II.

MESSENGER.

RECITATIVE.

BEHOLD, attended by a num'rous train,
Queen of the south, fair *Sheba*, greets thy reign!
In admiration of thy wisdom, she,
Comes to present the bended knee.

SOLOMON TO HIRAM.

RECITATIVE.

Receive her with a fair salute,
Such as with majesty may suit.

HIRAM.

AIR.

When allegiance bids obey,
We with pleasure own its sway.

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Enter SHEBA *attended.*

Obedient to superior greatness, see,
Our sceptre hails the mightier Majesty.
Thus Phœbe, queen of shade and night,
Owning the sun's superior rays,
With feebler glory, lesser light,
Attends the triumph of his blaze,
Oh, all-excelling prince, receive
The tribute due to such a king!
Not the gift, but will, believe!
Take the heart, not what we bring. *Da Capo.*

SOLOMON.

RECITATIVE.

Let measures softy sweet,
Illustrious *Sheba's* presence greet.

SOLOMON.

AIR.

Tune the lute and string the lyre,
Equal to the fair we sing!
Who can see and not admire
Sheba, consort for a king!
Enlivening wit and beauty join,
Melting sense and graceful air,
Here united powers combine
To make her brightest of the fair. *Da Capo.*

SOLOMON.

RECITATIVE.

Hiram, our brother and our friend,
Do thou the queen with me attend.

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SCENE II. *A View of the Temple.*

HIGH PRIEST.

RECITATIVE.

Sacred to heaven behold the dome appears;
Lo, what august solemnity it wears;
Angels themselves have deign'd to deck the frame,
And beauteous *Sheba* shall report its fame.

AIR.

When the queen of the south shall return
To the climes which acknowledge her sway,
Where the sun's warmer beams fiercely burn,
The princess with transport shall say,
Well worthy my journey, I've seen
A monarch both graceful and wise,
Deserving the love of a queen,
And a Temple well worthy the skies. *Da Capo.*

CHORUS.

Open, ye gates, receive a queen who shares,
With equal sense, your happiness and cares.

HIRAM.

RECITATIVE.

Of riches much, but more of wisdom, see
Proportion'd workmanship and Masonry.

HIRAM.

AIR.

Oh charming *Sheba*, there behold,
What massy stores of burnish'd gold;
Yet richer is our art!
Not all the orient gems that shine,
Nor treasures of rich Ophir's mine,
Excel the Mason's heart.

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True to the fair, he honours more,
Than glitt'ring gems or brightest ore,
The plighted pledge of love;
To ev'ry tie of honour bound,
In love and friendship constant found,
And favour'd from above.

SOLOMON AND SHEBA.

DUET.

SHEBA. { One gem beyond the rest I see,
{ And charming *Solomon* is he.

SOLOMON. { One gem beyond the rest I see,
{ Fairest of the fair ones, thou art she.

SHEBA. Oh thou surpassing all men wise;

SOLOMON. And thine excelling woman's eyes.

HIRAM.

RECITATIVE.

Wisdom and beauty both combine,
Our art to rise, our hearts to join.

CHORUS.

Give to *Masonry* the prize,
Where the fairest chuse the wise:
Beauty still should wisdom love;
Beauty and order reign above.

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AN

ORATION ON MASONRY,

PRONOUNCED ON SATURDAY THE 19TH OF JUNE, 1773, AT LAYING THE FOUNDATION STONE OF ROOKBY BRIDGE, ON THE RIVER TEES, BY THE BARNARDCASTLE LODGE OF FREE AND ACCEPTED MASONS.

INTRODUCTION.

ON Saturday the 19th Day of June, the foundation stone of a new bridge, over the river Tees, between Rookby Park and Barnardcastle, was laid by the Barnardcastle Lodge of Free and Accepted Masons.

This bridge will be erected at the sole expence of John Sawrey Morritt, Esq. of Rookby Park, and will open a ready communication between his estates and the county of Durham.

The Lodge being invited by Mr. Morritt to attend this ceremony, assembled in the Lodge room by eleven o'clock, and walked in procession in the following order:

A band of music, with French-horns, &c.

The Tyler properly apparelled.

The Deacons, with their jewels and staves.

The Secretary bearing the compass, square, &c. on a velvet cushion trimmed with gold.

The Master with his jewels and staff, attended by the Master of Kendal Lodge.

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The Pass-master with his jewels.

The Wardens with their jewels and columns.

The Treasurer with his jewels, bearing a silver plate properly inscribed for the occasion.

The Banner-bearer, carrying the banner.

The brethren hand in hand, succeeding two and two.

When they arrived within a little distance of the ground, they were joined by Mr. Morritt and the Rev. Mr. Zouch, properly apparelled, who fell into the procession.

A close tent was pitched for the reception of the brethren in due form; the Tyler and Deacons encircling the tent, to keep it private, and guard off the populace.

The concourse of people who crowded the banks of the river, on this occasion, was almost incredible.

After some few minutes refreshment, the Lodge proceeded from the tent to the river side; where, with the usual ceremonies, the foundation stone was laid by the Master of the Lodge, and the inscription plate inserted therein, amidst the acclamations of the people.

On the Lodge returning, the brethren changed their disposition; those who were last in procession, now marching first, the officers succeeding, till they approached the tent, when the brethren opened their lines, and, with a salute, let the officers pass through according to their rank.

After the tent had been closed for some minutes, the walls or skirts of it were thrown down, and admission was

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given to as many ladies and gentlemen as it could contain, the whole being open to the view of the populace; when an Oration suitable to the occasion was pronounced by the Master.

The Lodge proceeded from thence in procession to Rookby-hall, where they were most elegantly entertained at dinner; there being forty-seven Masons at the table, the Tyler and band remaining during the repast without.

The utmost regularity and temperance was observed; and at six in the evening the procession set forward to return to the Lodge room at Barnardcastle, in the same order they had proceeded in the morning.

By particular desire, the ORATION *was given to the press, and is published for the benefit of the charitable fund of the Lodge.*

THE EDITOR.

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AN

ORATION ON MASONRY.

THE ceremonies of this day, together with the duties of my office, call upon me to exhort the *Brethren* thus assembled to a due exertion of the principles of *Masonry*.

FULLY to comprehend our *profession*, is the most certain means of performing our *duty*.

IN forming the *society of Free and Accepted Masons*, which is at once *religious* and *civil*, the utmost attention has been given to the honour of *God*.

IN those times, when *Free-Masonry* had its rise, the minds of men were possessed of allegories, emblems, and mystic devices, in which peculiar sciences, manners and maxims were wrapped up—this was a project arising in the earliest ages—the Egyptian priests secreted the mysteries of their religion from the vulgar eye, by symbols and hieroglyphics, comprehensible alone to those of their own order.—The priests of Rome and Greece practised other subtleties, by which the powers of divination were enveiled; and their oracles were intelligible alone to their brethren, who expounded them to the people.

THOSE examples were readily adopted for the purpose of concealing the mysteries of *Masonry*.

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We do not regard ourselves, as a society of men, arising from mere architects and builders; but as men professing themselves servants of the *Great Architect of the World*; and assuming symbols expressive of our being devoted to the service of the *true God*. Men had experienced that from *religion* all civil ties and obligations were compacted, and that thence proceeded the only bonds which could unite mankind in social intercourse.—Hence it was that our originals, the founders of this *Society*, laid the corner stone of the erection on the bosom of *religion*.

As a *Society* professing ourselves servants of the *Deity*, the *Lodge* in which we assemble, when revealed, presents a representation of the *world—the Great Architect* hath spread over the earth the illuminated canopy of Heaven—such as the veil wherewith Solomon covered the Temple at Jerusalem, of blue, of crimson, and purple; and such is the covering of the *Lodge*. As an emblem of *God*'s power, his goodness, his omnipresence and eternity, the Lodge is adorned with the image of the *Sun*; which he ordained to arise from the east and open the day, to call forth the people of the earth to their worship, and to their exercise in the walks of *Virtue*.

Remembering the wonders in the beginning, we wear the figures of the *Sun* and *Moon*; thence implying, that we claim the auspicious countenance of *Heaven* on our virtuous deeds; and, as *true Masons*, stand redeemed from darkness, and are become the *Sons of Light*—acknowledging in our *profession* our reverence and adoration to *him* who gave light into his works;

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and, by our *practice*, shewing, that we carry our emblems into real life, as the children of *Light*, by turning our backs on works of *Darkness*, *Obscenity* and *Drunkenness*, *Hatred* and *Malice*, *Satan* and his dominions; preferring *Charity*, *Benevolence*, *Temperance*, *Chastity* and *Brotherly Love*, as that acceptable service, on which *the Great Master of all*, from his beatitude, looks down with approbation.

THE same divine hand (pouring forth gifts of benevolence) which hath blest us with the sight of his glory in the Heavens, hath also spread the earth with a beauteous carpet---he hath wrought it, as it were, in *Mosaic work;* and that he might still add beauty to the earth, he hath skirted and bordered it with the wavy ocean.

As the steps of man tread incessantly in the various and uncertain incidents of life, as our days are chequered with innumerable events; and our passage through this existence is attended with a variety of circumstances: so is the *Lodge* furnished with *Mosaic work*, to remind us of the precariousness of our state on earth---to day our feet tread in prosperity, to-morrow we totter on the uneven paths of Weakness, Temptation and Adversity---whilst this emblem is before us, we are instructed to boast of nothing, to have compassion, and to give aid to those in distress; to walk uprightly, and with humility.

THE emblem of *Prudence* is placed in the centre of the Lodge, and is the first and most exalted object there: ever to be present to the eye of the *Mason*, that

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his heart may be attentive to her dictates, and steadfast in her laws—for *Prudence* is the rule of all the *virtues* —*Prudence* is the path which leads to every degree of propriety—*Prudence* is the channel where self-approbation flows for ever——*Fortitude*, *Temperance*, and *Justice*, are enfolded in her girdle—she leads us forth to worthy actions, and, as a *blazing star*, enlightens us through the doubtfulness and darkness of this world.

We *Masons* profess the principle of *Fortitude*, by which, in the midst of pressing evils, we are enabled always to do that which is agreeable to the dictates of *right reason*.

We profess the principle of *Temperance*, as being a moderation, or restraining of our affections and passions; especially in *sobriety* and *chastity*.—We regard temperance under the various definitions of moralists, as constituting *honesty*, *decency*, and *bashfulness*; and, in its potential parts, *instituting meekness*, *clemency*, and *modesty*.

We profess *Justice*, as dictating to us to do right to all, and to yield to every man whatsoever belongeth to him.

We put on white raiment, as a type of *innocence*—that apparel which truly implies the innocency of the heart, is a badge more honourable than ever was devised by kings—the Roman Eagle, with all the orders of knighthood, are much inferior; they may be prostituted by the caprice of princes, but *innocence* is innate, and cannot be adopted.

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THAT *Innocence* should be the professed principle of a Mason, occasions no astonishment, when we consider that the discovery of the *Deity* whom we serve, leads us to the knowledge of those maxims wherewith he may be well pleased—the very idea of a God, is succeeded with the belief, that he can approve of nothing that is evil—and, when first our predecessors professed themselves servants of *the Architect of the World*, as an indispensible duty they professed *innocency*, and put on white raiment, as a type and characteristic of their conviction, and of their being devoted to his will.

OUR *jewels, or ornaments*, imply, that we try our affections by *justice*, and our actions by *truth*, as the *square* tries the workmanship of the mechanic.

THAT we regard our mortal state, whether it is dignified by titles or not, whether it be opulent or indigent, as being of one nature in the beginning, and of one rank in its close—in sensations, passions, and pleasures, in infirmities, maladies, and wants, all mankind are on a parallel—Nature there hath given us no superiorities—so we profess to hold our estimates of our brother, when his calamities call for our counsel or our aid—*Virtue* gives us the equality—the works of *Charity* are indiscriminate, and *Benevolence* acts upon the *level*.—The emblem of these sentiments is another of the jewels of our society.

To walk uprightly before heaven and before men is the duty of a *Mason*—to try his actions by the rule, as the builder raises his column by the plane and perpen-

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dicular, the Mason should stand approved by the *jewel* which he wears.

GEOMETRY is the trial of the Craftsmen——a science through whose powers it is given to man to discover the order of the heavenly bodies, their revolutions and their stations—to define the wisdom of *the Great Architect of the Creation*—to prove the mightiness of his works, and the greatness of his love.

THE importance of *secrecy* amongst us, is, that we may not be deceived in the disposition of our *charities*—that we may not be betrayed in the tenderness of our benevolence, and others usurp the portion which is prepared for those of our own family.

To betray the watch-word, which should keep the enemy from the walls of our citadel, so as to open our strongholds to robbers and deceivers, is as great a moral crime, as to shew the common thief the weaknesses and secret places of our neighbour's dwelling, that he may pillage their treasures—nay, it is still greater, for it is like aiding the sacrilegious robber to ransack the holy places, and steal the sacred vessels devoted to the most solemn rites of religion—it is snatching from the divine hand of *Charity*, the calm which she holds forth to heal the distresses of her children—the cordial cup of Consolation, which she offers to the lip of Calamity, and the sustenance her fainting infants should receive from the bosom of her celestial love.

As this then is the importance of a Mason's secrecy, wherefore should the world wonder, that the

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most profligate tongue which ever had expression hath not revealed it—the sport is too deadly to afford diversion even to the most abandoned—it was mentioned by divine lips as a criminality not in nature, "What man is there of you, whom if his son ask for bread, will give him a stone? or if he ask a fish, will give him a serpent?"—Then can there be a Mason so iniquitous amongst *Masons*, as to conduct the chief to steal from his *sick Brother* the medicine which should restore his health—the balsam which should close his wounds—the cloathing which should shield his trembling limbs from the severity of the winter—the drink which should moisten his lips—the bread which should save his soul alive.

OUR *Society* is graced with *Charity*—the true objects of which are, *Merit and Virtue* in distress—persons who are become incapable of extricating themselves from misfortunes which have overtaken them in old age—industrious men, from inevitable accidents and acts of providence, rushed into ruin—widows left survivors of their husbands, by whose labours they subsisted—orphans in tender years left naked to an adverse world—

—HARD-HEARTED covetousness and proud titles, can ye behold such objects with dry eyes?—He whose bosom is locked up again compassion, is a barbarian!—

BUT charity, when misapplied, loses her titles, and instead of being adorned with the dress of virtue, assumes the insignificance of folly—when charity is

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bestowed beyond a man's ability, and to the detriment of his family, it becomes a sacrifice to *Superstition* or *Ostentation*, and like incense to idols, is disapproved in heaven.

We are united by *Brotherly Love*——the most material parts of which amongst us are mutual good offices, and speaking well of each other to the world——most especially, it is expected of every member of this fraternity, that he should not traduce his brother——*Calumny* and *Slander* are most detestable crimes against society——nothing can be viler than to speak ill of any one behind his back——it is like the villany of an assassin, who has not virtue enough to give his adversary the means of self-defence; but, lurking in darkness, stabs him whilst he is unarmed and unsuspicious of an enemy.

To give a man his just and due character, is so easy a duty, that it is not possible for a benevolent disposition to avoid it--it is a degree of common justice, which honesty itself prompts one to——it is not enough that we refrain from slander; but it is required of *Masons* that they should speak graciously, and with affection; withholding nothing that can be uttered to a brother's praise, or his good name, with truth. What a pleasure doth it give the heart, feeling benevolent dispositions, to give praise where due——there is a selfish joy in good speaking, as self-approbation succeeds it——besides, the breast of a man feels enlarged, whilst he utters the praise due to his neighbour; and he experiences all the finest sense of his love, whilst he moves others to love him.——

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—THE neutral disposition, rigid and reserved, neither speaks good nor evil—but the man tasting brotherly love, is warm to commend—it is an easy and cheap means of bestowing good gifts, and working good works: for, by a just praise to industry, you recommend the industrious man to those to whom he might never have been known; and thereby enlarges his credit and his trade—by a just commendation of merit, you may open the paths of advancement, through those whose power might never have been petitioned—by a proper praise of genius and art, you may rouse the attention of those patrons, to whom the greatest merits might have remained undiscovered—it is a degree of justice which every man has a right to from his brother, that his virtues be not concealed.——

—To shroud the imperfections of our friend, and cloak his infirmities, is christian and charitable, and consequently befitting a *Mason*—even the truth should not be told at all times; for where we cannot approve, we should pity in silence—What pleasure or profit can there arise by exposing the errors of a brother? To exhort him is virtuous—to revile him is inhuman—to set him out as an object of ridicule, is infernal—

—FROM hence we must necessarily determine, that the duty of a *good Mason* leads him to work the works of Benevolence; and his heart is touched with joy, whilst he acts within her precepts.—Let us therefore be steadfast and immoveable in our ordonnances, that we be proved to have a *tongue of good report.*

IN the ceremonies of this day, we commemorate

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the mighty work of the *Creator*, in the beginning, when the foundations of this world, of times and seasons, were established—the placing of the first stone of the intended erection takes its import from the emblematical tenor of the work, and not from our labour as mechanics—it did not require the hands of *a Free and Accepted Mason* to place it firmer on its basis than a stone-cutter or builder. But in this work we appear as the servants of the Divinity, supplicating for his approbation, and for prosperity to the undertaking: remembering the corner-stone of that building on which the salvation of the world was founded: remembering the mighty works of the Deity, when he suspended the planets in their stations, and founded the axis of the earth.

In such a work, it may not be esteemed prophane to use the apostle's words to the Corinthians,—"*According to the grace of God, which is given unto me, as a wise Master-Builder, I have laid the foundation;*" since my duty this day is a commemoration of the might, majesty, and benevolence of *the Great Master of all*, whose temple is the universe; the pillars of whose work are *wisdom*, *strength*, and *beauty*: for his *wisdom* is infinite, his *strength* is in omnipotence, and *beauty* stands forth, in all his creation, in *symmetry* and *order*—he hath stretched forth the heavens as a canopy, and the earth he hath planted as his footstool; he crowns his temples with the stars, as with a diadem; and in his hand he holdeth forth the power and the glory: the sun and moon are messengers of his will to worlds unnumbered, and all his laws are concord.

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AN ORATION,

AT THE DEDICATION OF FREE-MASON'S HALL, IN SUNDERLAND, IN THE COUNTY OF DURHAM, ON THE 16TH DAY OF JULY, 1778.—BY BROTHER W. HUTCHINSON.

Right Worshipful Grand Master,
And ye, my much esteemed Brethren,

INSTITUTIONS religious or civil, if not founded on the strictest rules of propriety, will sink soon into ruin.—By the perpetuity, we must necessarily distinguish the propriety of the institution.

FROM this argument men are led to determine, that our society is supported by the purest maxims; as it has continued through innumerable ages, unshaken in its principles, and uncorrupted by innovations.

WE are not to search for our antiquity in the mythology of Greece or Rome, we advance into remoter ages.—Religion was the original and constituent principle;—a recognition of the Deity first distinguished us from the rest of mankind; our predecessors searched for the divine essence in the wonders displayed on the face of nature—they discovered supreme wisdom in the order of the universe—in the stellary system they traced the power, in the seasons and their changes the bounty, and in animal life the benevolence of God; every argument brought with it conviction, and every object confirmation, that all the wonders daily dis-

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played to the eye of man, were only to be produced by some superlative being, and maintained by his superintendency.—It was from such conviction, that men began to class themselves in religious societies.—No rational mind could confess the being of a Supreme, from whose hand such bounties were poured forth, and by whose miraculous power, such a complex existence as a man was sustained; (to whom *even himself*, is a system of insoluble miracles) without conceiving, that for the attainment of his approbation, we should fill our souls with gratitude, and imitate his universal benevolence.

In Benevolence is comprehended the whole law of society,—and whilst we weigh our obligations towards mankind, by the divine assay "*Love thy neighbour as thyself*," we must deduce this second rule, which includes all the moral law,—"*Do unto all men as thou wouldst they should do unto thee.*"

The natural wants and infirmities of human life, would very early be discovered, and the necessity of mutual aids become the immediate result:—but till those aids were regulated by religious principles, and man's natural ferocity was subdued, we may readily conceive few examples of Virtue took place. Our predecessors were the first who tasted of this felicity.

I may venture to assert, it was the only consequence which could ensue, whilst men were looking up to the Divinity through his works, that they would conclude the Sun was the region, where, in celestial glory, the Deity reposed.

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WE discover in the Amonian and Egyptian rites, the most perfect remains of those originals, to whom our society refers.—we are told they esteemed the soul of man to be an emanation of the Supreme, and a spirit detached from the seraphic bands, which filled the solar mansions, and surrounded the throne of Majesty—They looked up to this grand luminary, as the native realm from whence they were sent on this earthly pilgrimage, and to which they should, in the end, return; the figure of the Sun was at once a memorial of their divine origin, a badge of the religious faith they professed, and a monitor of those principles, which should conduct and ensure their restoration. How soon, or to what extreme, superstition and bigotry debased this emblem, is a research painful and unprofitable.

IT was a custom in remote antiquity, to consecrate and devote to the service of the Deity, places and altars: the many instances in holy writ need not be ennumerated to this assembly; it will suffice to mention, that several of them were named* EL, and BETH-EL, the literal translation of which, leaves no doubt of the consecration. From thence we derive the original composition of the two characters, the ARTIFICER and DEVOTEE; thence our present rules and maxims were deduced, and thence also arose the mixed assumption of these badges, of *architects* and *religious*.

IT is not to be wondered, that the first principles of natural religion should be extended hither from the

* Genesis, chap. xxviii. ver. 18.

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regions of the east; for we are told by authors of undoubted authority, the Germans and Scandivanians, in very early ages, had received the Amonian rites:* —the Amonians also possessed all the borders of the Mediterranean; the Phœnicians, and their allies, for merchandize, gained access to the coasts of Britain.— Among the many tribes of Amonians, which spread themselves abroad, were to be found a people who were styled ANAKIM, and were descended of the sons of ENAC; they were particularly famous for architecture, which, according to the authority of Herodotus, they introduced into Greece. In all parts whither they came, they erected noble structures, eminent for their beauty and splendour, which they dedicated to the Deity. Wherever they settled, they were remarkable for their superiority in science, and particularly for their skill in building.——Whenever the hands of our brethren have been exercised in architecture, they have been employed as devotees, in erecting temples to the service of Heaven.—We find them with Moses in the wilderness, § and with Solomon at Jerusalem, under the distinctions of the Righteous and Wise-hearted.— The idolatrous and impious† were not admitted to partake in the acceptable service, in which alone clean hands, (hands unstained with the works of iniquity) and pious hearts, which had received the beatific gift of divine Wisdom, could be received to the labour.

AFTER the benign influence of Christianity pervailed, and, with healing in her wings, had passed

* Bryant's Analysis.

§ Exod. chap. xxxi. 1 Kings, chap. v. 2 Chron. chap. ii.

† The Samaritans being idolaters.

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through Europe; religious works continued to attend this society, and grew into great splendour in the foundation of monasteries and abbeys. Many holy artificers attended the crusades,* for the purpose of building churches in Palestine.---In our first stage, we see the devotee with his own hands erecting the sacred column, which he sanctifies with the name of EL, literally implying "*The true God,*" where he performed his religious offices, the place having been rendered holy, by the presence of the Deity, as it was with Jacob.---In the second and third classes, we observe them divided into two orders, and those who laboured were distinct from the rest of the brethren; yet there was no diminution of honour in the one, or increase of pre-eminence in the other:---they were all Masons.

OUR reverend and learned brother, Dr. Scott, in his excellent Oration, pointed out to us, that the progressive advancements in human civilization were perfectly distinguished by the steps of architecture; as men arose from the state of nature, through the cultivation of society, the genius of art was led forth, to contribute to the ease and elegance of human life: from the cavern and grotto, which first sheltered the human race from the inclemency of seasons, edifices more commodious were invented; as the joys of common intercourse and mutual aids were experienced, men exercised their talents in projecting suitable structures to receive the growing societies; and at length places for divine worship where congregations might assem-

* The Anglo Sax. Antiq.

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ble, were devised. In the process of ages, these talents experienced a refinement; elegance took place, and proportion, symmetry, and ornament were studied.—As the cavern had furnished the first idea of the mansion, and as the sacred groves and forests, held to be hallowed in the primitive ages, had given the first model of columns and arches for temples;† so it can be no matter of astonishment, that men who had formed their original plan from Nature, should resort to Nature for their lessons of proportion and ornament, to complete their labours. The eye that was charmed with the fair sex, the heart that was conscious of woman's elegance and beauty, would instantly catch the idea from thence, and, fired with this favourite object, transpose the fair symmetry to the system he was studying.—It was a natural transposition—nothing could be conceived more likely to refine the maxims of the architect's design, who was touched with such passion and sentiment as the poet happily expresses :—

" On she came—
Grace was in all her steps—heav'n in her eye,
In ev'ry gesture dignity and love.——
(He) led her blushing like the morn :—all heav'n
And happy constellations, on that hour,
Shed their selectest influence ;—the earth
Gave sign of gratulation, and each hill :—
Joyous the birds ;—fresh gales and gentle airs,
Whisper'd it to the woods,—and from their wings
Flung roses—flung odours, from the spicy shrub,
Desporting,—till the amorous bird of night
Sung spousal—and bid haste the evening star
On his hill top,—to light the bridal lamp."

MILTON'S PARADISE LOST.

† Archæologia, vol. I. p. 40.

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THIS day we dedicate a house to the peculiar services of our society—the secrets and mysteries there to be exercised are wholly consistent with the purest maxims of the christian revelation: they are peculiar to us in form, but in effect pertinent to the principles of every moral and religious man.—The first character of a MASON which passes these gates, and is revealed to the eye of the world, is CHARITY: the amiableness of this part of our profession deifies this penegyric.——The heart of Humanity feels its divine influence—Compassion acknowledges kindred with the spirits of Heaven.—We do not arrogate to ourselves a more sublime possession of this virtue than others; but we profess it an ordonation which we are bound to obey, and a duty which we must necessarily perform. The ordinary motives are felt by this whole assembly —in benevolence to our fellow-creatures, we are all Masons.—The miseries of human life, the misfortunes of mankind, are equally objects with all; but we singularly attach ourselves to their relief.

THE next distinguishing characteristic is TRUTH —excellent as the duty may seem, difficult in its accomplishments, and happy in its consequences, no man professing himself a Mason, stands approved, without possessing this jewel, uncontaminated with the fashions of the age; —pure as the celestial ray first descended, unstained by rhetorications and mental reservation—she is possessed by us, wholly, undivided, and in the simplest character.——We must not only speak of each other nothing but truth, but we must pronounce all that is truth; for suppression is a crime

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as well as infringement. Thus it is with us, the guilty seldom escape retribution, or the meritorious go without a reward.

I HAVE already trespassed on this audience—time so limitted will not suffer me to expatiate on all the excellencies of our order. It must suffice that I express a sincere hope, as our maxims are void of offence, that they will claim the patronage of the good and wise.—As we avow our fidelity to the best of kings, and our firm attachment to the excellent constitution and laws of this realm, we may still possess the support and countenance of government.——And, as our internal rules are devised for the honour, protection, and welfare of each individual of the society, I entreat that every member, by his conduct, may prove to the observing world, it is not a superficial profession which distinguishes him to be a Mason, but his *virtue*, his *temperance*, and *morality*.

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A DISCOURSE,

DELIVERED TO THE LODGE OF FREE AND ACCEPTED MASONS, IN DURHAM, IMMEDIATELY AFTER LAYING THE FOUNDATION STONE OF THE NEW BRIDGE BELONGING TO THE HON. THE DEAN AND CHAPTER OF DURHAM, A. L. 5772.—BY THE REV. BROTHER JAMES HART.

MICAH, chap. vi. ver. 8.

And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

IMMEDIATELY, when GOD had, with the most consummate wisdom, and in the greatest exactness, made this world, and created all the creatures that inhabit it; he, at last, formed MAN after his own image, a rational being; and made him capable of enjoying happiness both in this world and in the world to come.

AND, that he might be happy in this world, GOD placed him in the garden of Eden; where no pleasure nor delight was wanting in order to give him true pleasure and real satisfaction: where the whole creation was at his service, and every individual put under his immmediate care, and at his direction. Into which place nothing had entered to lessen his pleasures; but where he was free to exercise those rational faculties so freely given and bestowed upon him by his heavenly Father.

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YET the GREAT GOD, who well knew what was in man, and foreseeing that these noble faculties he had endowed him with, would naturally incline him to society; and that even all the pleasures with which he was now surrounded, unless he had a companion, would fall short of procuring his present felicity; did therefore, of his great goodness and mercy, create a HELP meet for him. Thus man became not only a *rational* but also a *social being*.

THUS was GOD pleased to place man in this happy and comfortable situation; having his understanding clear, his judgment impartial, the law of his GOD in his heart, his conscience, void of offence, applauding his conduct, and enjoying the sweets of society.—From whence we may observe, that all the pleasures of paradise itself were not capable to give real happiness to man, without the comfort and satisfaction of a companion.

IN process of time, when men began to increase in the world, they occasionally formed themselves into *different societies*, each conducted by various and particular customs, and, by peculiar signs, tokens, and words, by which each member of that community was to be governed and distinguished, separately known to each other, from the rest of the world in general.—And thus we find that, by the express command of GOD himself, the offspring of Abraham was to be distinguished by every male child among them being circumcised: and, by that means, bore in their bodies the token of their covenant with GOD.

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AND, when this token was become common to many nations, as the Edomites, Ishmaelites, &c. the Jews, or children of Israel, by the immediate command of GOD himself, were separated and set apart as a distinct sect, or peculiar people; and were distinguished from the rest of the world, by the observation of singular rites, and particular ceremonies.

AND again, when the Gileadites demanded of the Ephraimites, who were very desirous of repassing Jordan, to pronounce the word *Shibboleth*; they, by their particular way of pronouncing this word, and calling it *Sibboleth*, easily and at once, though it were in the dark, distinguished them from their own brethren, and immediately slew them. And there fell at that time no less than forty and two thousand of the Ephraimites.—Judges, xii. 6.

FROM these examples, of ancient date, we may learn that, even from the earliest ages of the world, and that, by the appointment of GOD himself, mankind divided themselves into several companies; each regulated by particular laws, as well as they were distinguished by peculiar customs. And it is also certain, that the original end and design of such separation from the rest of mankind, was principally *to promote virtue*, and to suppress vice.

THE words of my text equally concern men of all denominations. The observance of them is not the grand support of OUR *ancient and honourable Society alone*, but also of societies of every kind. And this, I confess, was no small inducement to my present choice of

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them, as the subject of this discourse. I consider this as a mixt assembly. Those whose curiosity may have been excited by the novelty of the occasion in this place, compose one part of it: the remainder is a society of friends linked in a strong bond of *brotherly love*, together with their other ties; for the advancement of humanity and good fellowship, rational religion, true liberty, and useful knowledge. I have, therefore, chosen a subject which equally interests us all, both as men and as Christians.

It gives me considerable pleasure to think, that so often as I am called upon to exhort this honourable fraternity to a strict remembrance of their fundamental principles, I am, at the same time, exhorting every Christian, who hears me, to a zealous observance of the great duties of our holy religion. I shall by endeavouring to render God more feared and more adored make mankind more happy and more in love with one another: and, consequently, I shall have the honour of being, in some degree, serviceable in that glorious cause for which the prophets prophesied; for which the Lord Jesus descended from heaven; for which he toiled; for which he bled; and for which he died.

The words of my text naturally divide themselves into three general heads of discourse; and which I shall observe in the further prosecution of this subject. *First*, I shall shew you what is here meant by *doing justly*. *Secondly*, What we are to understand by *loving mercy*. And, *thirdly*, What is meant by *walking humbly with God*.—After speaking a few words to each of these, in their order, I shall conclude with a short application.

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First, I AM to shew what is here meant by *doing justly*. Doing justly implies, that we render to every one their due. That we defraud no man, no not even of his good name; but always keep a tongue of good report, that speaks as well of our brother behind his back as before his face: and that we should take care never to be enticed to deceive him, but constantly endeavour, both in deed and word, to live as an upright man: acting so much upon the square, and living so much within the compass, as we may never, knowingly or designedly, rob our neighbour of what is his right or property. In short, *doing justly* may very well be summed up in the words of our blessed LORD to his hearers, *Matt.* vii. 12, "*Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.*"

Secondly, I COME to shew you what we are to understand by *loving mercy*. And in so many words; it consists in not doing our own will; in subduing our passions; in having no grudge, malice or revenge against those who have injured us; in forgiving our brother, in the hope that GOD also will forgive us; in shewing a concern for the good of mankind in general, both in what relates to their spiritual life, and in what relates to their temporal comforts; and in pitying the miseries of others. For, as the Apostle Paul observes, "*We must weep with them that weep.*" And we find the prophet Amos, vi. 1, pronouncing, "*A woe against those who do not thus pity the afflicted.*"

LOVING *mercy* consists in relieving the necessities

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of our brethren. Thus to brotherly love we must add christian charity or relief; and that according to our abilities, and to the necessities of those who stand in need of our assistance. And I hope malignity itself will be silent, and malice unable to contradict me, when I say, that one grand pillar, upon which this ancient and honourable constitution hath stood long undefaced, is CHARITY: and many persons, who, from unavoidable misfortunes in human life, have been reduced, and plunged into the depths of distress, have felt the sweet effects of it.

Thirdly, I PROCEED to enquire what is here meant by *walking humbly with God*. This head will oblige me to enlarge more upon it than either of the two former. *Walking humbly with God* implies, that we, in the whole of our deportment, endeavour to please HIM, and strive to obey HIM by keeping his commandments.—And this we find, in holy writ, frequently called *walking humbly with God*. And, agreeably to this phrase, we read, *Gen.* v. 22, that "*Enoch walked with God.*"—And we are also told of Noah, *Gen.* vi. 9, that "*he was a just man, and perfect in his generation; and that he walked with God.*"

THESE expressions plainly imply, that these holy men believed in and feared GOD; and that they made it their great study to serve and please Him with all their hearts.

AND, agreeably to this, we find the above text of scripture explained by the inspired author to the *Hebrews*, xi. 5, where it appears, that by this precept

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we are bound to believe in GOD, to fear him, to love him, and to serve him; and that with freedom; for his service is and must be perfect freedom: we must serve GOD with fervency; for he is a spirit; and they that serve him, must be fervent in spirit when thus serving the Lord. We must also serve GOD with zeal; for the Prophet *Isaiah* tells us, lix. 17, that "*we must be cloathed with zeal, as with a cloak;*" and this we must do especially in the most degenerate times according to the example of *Elijah*, who, at the time all Israel was gone a whoring after their own inventions, was still in the midst of that adulterous and wicked generation, very zealous for the Lord of hosts.

WALKING *humbly with God* consists in a due sense and acknowledgement of our iniquities; and in a hearty desire that GOD may be merciful to our unrighteousness, and that our sins and transgressions may be remembered no more. It implies, that we venerate and adore his infinite perfections; in despising all things in respect of GOD; remembering that when we approach him, we should, with *Job*, "*abhor* "*ourselves, and repent in dust and ashes;*" in renouncing our best works, and attributing them not to ourselves, but to the grace of GOD; in thinking no duty below us which may tend to the spiritual welfare of our christian brethren. And, as we are often exposed to the reproaches and injuries of bad men, we ought to bear them with patience, the just reproof of our friends with thankfulness, and the corrections and dispensations of Providence with an entire resignation and

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submission to his holy will, as knowing ourselves to be offenders under the hands of Justice.

We should reflect, that, as the operative Mason erects his building according to the designs laid down by the architect for him on the tressel-board, which is to direct his work; so ought we to raise our spiritual building according to the designs laid down for us by the Grand Architect of the world, in the Holy Bible, our spiritual tressel-board; which should always guide and rule our faith, and obligate our lives and actions. That as the working Mason, in performing his work, frequently tries every minute part of it by the compass, square, level, and plumb rule, in order to give each member its true and exact proportion; so should we constantly try every minute action of our lives, whether it will square with God's word, whether it is level with his commands, upright according to the plumb rule of conscience, and within the compass of innocency.

Wherever we find our actions in a direct and parallel line with the precepts of the gospel of Christ, we may assure ourselves we are raising such a spiritual building as will be acceptable to God, and will prove to us the noblest of mansions, a house, not made by hands, eternal in the heavens. But wherever we find them not in a straight and upright line with the gospel, but *starting aside like a broken bow*, we must take great care not to permit the like errors for the future, to spoil the harmony and proportion of the whole. We must let no untempered mortar destroy its firmness, but must build it with duly tempered mortar;

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so that it may prove a building which may be serviceable to us to all eternity; and shew us to have been true and good Masons; such as will at the last day be "free and accepted" of GOD; free to the company of him our Grand Master, and the good fellowship of his holy angels, and free from the burthen of sin and the dominion of Satan.

I COME now to the last thing I proposed, which was to make some application of what has been said.

AND, First to you my brethren of this ancient and honourable Society. Since you are governed by such good and wholesome laws, let your lives correspond with that purity which they enjoin.

YOU must consider, that you are brought out of darkness into light: let therefore that light which is in you, "*so shine before all Men, that they may see your good Works, and glorify your Father which is in Heaven.*" Let the whiteness of your cloathing, wherein you appear, prove a true emblem of your inward purity and innocence. Let these jewels, the badges of honour, and tokens to what master you belong, wherewith you are now adorned, always put your mind of that Jewel of great price, which you are bound to purchase, even with the sale of all that you have. And let the regularity, sobriety, and piety, of your lives shew, that you *walk humbly with God.* Be cloathed with humility; do justice to all; have mercy upon those whom you have in your power; and let your charity abound; that so you may prove yourselves good Masons; and acting worthy of that holy

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name by which ye are called. Then shall the ignorant and profane part of the world, who have spoken evil of you, *as of evil-doers*, be satisfied of your acting worthy the christian name; be ashamed of having falsly accused your conversation in Christ; and obliged to see and confess, that MASONRY *is founded, and its noble superstructure raised upon such pillars, as have stood till now, with glory, yet undiminished.* And if not undermined by the neglect of these principles I have mentioned, shall stand with growing lustre, while the Sun opens the day, to gild its polished turrets; and the Moon leads on the night, to chequer its clouded canopy.

AND it will prove that it is contrived with the wisdom which is pure, gentle, easy to be entreated, full of good fruits, without partiality, and without hypocrisy; supported with the strength of sound reason, assisted by revelation; so as to be able to confound all its adversaries, and to *put to silence the ignorance of foolish men;* and adorned with the beauty of holiness itself. Consequently you see, that Masonry is founded on that sure rock, against which let the waves and billows of temporal persecution never so strongly dash, it will stand erect and secure; because that *rock is Christ.*

AND, as the statuary or operative Mason hews, squares, and moulds a rough block of marble, till at length he has formed the resemblance of a perfect man; so you are, my brethren, taught to hew away all those rough and unseemly passions which obscure and deform the natural man; that when you shall be tried and proved by the square of God's word, you may not

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be disapproved; but each of you found a perfect man, unto the measure of the stature of the fulness of Christ.

IT may, perhaps, be expected that, before I conclude, I should say something concerning what is generally called "*The secrets of Masonry*," which have been so loudly exclaimed against, and is so greatly misrepresented by ignorant and over curious men, who are often prying into things which little concern them. But however licentious the present age be, however apt to ridicule every thing that is serious and praiseworthy, or that they themselves are unacquainted with, yet, when I consider the sacredness of this place, where we are met before God,—a place more immediately set apart for divine worship, and for the instruction of God's people in knowledge and truth; and though I am bound to hale and conceal those secrets; I trust I shall be believed, when I, as God's minister, whose tongue should never lie, much less in the instruction of his people, when I affirm that, as to the nature of those secrets, they are strictly decent, innocent, well contrived, and rational; consisting in mere notes of distinction, and emblematical signs and words, tending to put us in mind of that obligation we Masons lay under, never to reveal any of those secrets touching Masonry; and are designed only to discover a true brother when we meet him, as well in the dark as in the light, and also to guard against the intrusions of the artful, designing and reprobate part of the world: to the end, that the good principles of Masonry, so far as human wisdom can contrive, may not be prostituted to the dishonour of God, and the ridicule

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of that friendly society; since it has, for some time, been so much the polite taste to ridicule every thing that is sober, serious, and religious.

THERE is a question often put to Masons, which I shall speak a few words to before I conclude; that is, "If there were not something very dreadful, and something very terrible, concealed, which none of you dare reveal; whence comes it to pass, that Masons of the most profligate lives, who have not the least regard to the stronger obligations, have never divulged it?"

To this it may be answered, that Masonry is a progressive science; and not to be attained in any degree of perfection, but by time, patience, considerable application and industry. For it is well known that no one is admitted to the profoundest secret, or the highest honours of this fraternity, till, by time, we are assured he has learned secrecy and morality; and then, and not till then, he is admitted to participate of all the secrets belonging to that good fellowship.

HENCE, you may easily perceive, that it would be as impossible for a new-made brother to reveal all the secrets of Masonry, as it would for an apprentice, just entered on his apprenticeship, to perform the same work of one who has already served his master seven years; or, for such an one to disclose all the secrets of the craft he was just bound unto; which are seldom entrusted to his knowledge, till, by a faithful servitude, he has proved himself worthy of that trust and confidence.

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LET me beg of you, my brethren, to give your enemies no handle to accuse you of irreligion, or the want of a public spirit. As much as your circumstances and situatson in life will permit, promote virtue and discourage vice; and study to be distinguished only by your superior sanctity of manners. Keep the bond of our ancient and honourable society always before you. Be regular in your attendance at the Lodge to which you respectively belong; and remember, that a Lodge divided against itself cannot stand, much less can it stand if its members desert it and turn vagabonds.

AND, in order, my brethren, to obviate that objection which so many make against Masonry, viz. "that very unworthy persons are often admitted into this honourable Society," let me recommend it to you, in the strongest manner, to be very cautious whom you admit as brothers. Let neither the wealth nor figure of any man deter you from performing this real piece of service to the craft in general. Let neither interest sway, nor friendship blind you. Regard no man's person nor fortune. If his life be scandalously immoral, and proposed to be made a Mason, immediately reject him; however desirous he may be of becoming one; however strongly recommended to you, receive him not, unless he promise and give signs of amendment. And if he be already a brother, and refuse to hearken to reproof, or neglect to amend, let him be cut off as a rotten member, whose longer continuance with you would endanger the whole constitution.——Beware of *perils among false brethren*; and charge the watchmen on the walls "*that*

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they suffer naither wine-bibbers, nor slanderers, nor tale-bearers, nor liars, nor prophane jesters to approach our peaceful ground." Amen.



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APPENDIX.

A LETTER

FROM THE LEARNED MR. JOHN LOCKE, TO THE RIGHT HON. THOMAS EARL OF PEMBROKE, WITH AN OLD MANUSCRIPT ON THE SUBJECT OF FREE-MASONRY.

My Lord, *May 6, 1696.*

I HAVE at length, by the help of Mr. Collins, procured a copy of that MS. in the Bodleian library, which you were so curious to see: and, in obedience to your lordship's commands, I herewith send it to you. Most of the notes annexed to it, are what I made yesterday for the reading of my Lady Masham, who is become so fond of Masonry, as to say, that she now more than ever wishes herself a man, that she might be capable of admission into the fraternity.

THE MS. of which this is a copy, appears to be about 160 years old; yet (as your lordship will observe by the title) it is itself a copy of one yet more ancient by 100 years: for the original is said to have been the hand-writing of King Henry VI. Where that prince had it is at present an uncertainty; but it seems to me to be an examination (taken perhaps before the king) of some one of the brotherhood of Masons; among whom he entered himself, as it is said, when he came out of his minority, and thenceforth put a stop to a persecution that had been raised against them: but I

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must not detain your lordship longer by my preface from the thing itself.

I KNOW not what effect the sight of this old paper* may have upon your lordship; but, for my own part, I cannot deny, that it has so much raised my curiosity, as to induce me to enter myself into the fraternity, which I am determined to do (if I may be admitted) the next time I go to London, and that will be shortly.

I am,

My LORD,

Your LORDSHIP's most obedient,

And most humble servant,

JOHN LOCKE.

* The paper alluded to by Mr. Locke, is the immediately following one.

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CERTAYNE QUESTYONS,

WYTH

ANSWERES TO THE SAME,

CONCERNING

The Mystery of Maconrye,

Writene by the hande of Kynge Henrye, the syxthe of the name, and faythfullye copyed by me (1) JOHAN LEYLANDE, *Antiquarius*,

By the Commande of his (2) Highnesse.

They be as followethe,

Quest. WHAT mote ytt be? (3)

Answ. YTT beeth the skylle of nature, the understondynge of the myghte that ys hereynne, and its sondrye wreckynges; sonderlyche, the skylle of rectenyngs, of waightes and metynges, and the treu manere of faconnynge al thinges for mannes use; headlye, dwellynges, and buyldynges of alle kindes, and al odher thynges that make gudde to manne.

Quest. WHERE dyd ytt begyne?

Answ. YTT dyd begynne with the (4) fyrste menne in the este, whych were before the (5) ffyrste manne of the weste, and comynge westlye, ytt hathe broughte herwyth alle comfortes to the wylde and comfortlesse.

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Quest. WHO dyd brynge ytt westlye?

Answ. THE (6) Venetians, whoo beynge grate merchaundes, comed ffyrste ffromme the este ynn Venetia, for the commodytye of marchaundysynge beithe este and west, bey the redde and myddlelonde sees.

Quest. HOWE comede ytt yn Engelonde?

Answ. PETER Gower (7) a Grecian, journeyedde ffor kunnynge yn Egypte, and yn Syria, and yn everyche londe whereas the Venetians hadde plauntedde Maconrye, and wynnynge entraunce yn al Lodges of Maconnes, he lerned muche, and retournedde, and woned yn Grecia magna (8) wacksynge, and becommynge a myghtye (9) wyseacre, and greatlyche renowned, and her he framed a grate lodge at Groton,(10) and maked many Maconnes, some whereoffe dyd journeye yn Fraunce, and maked manye Maconnes, wherefromme, yn processe of tyme, the art passed yn Engelonde.

Quest. DOTHE Maconnes discouer there artes unto odhers?

Answ. PETER Gower, when he journeyedde to lernne, was ffyrste (11) made, and annone techedde; evenne soe shulde all odhers beyn recht. Natheless(12) Maconnes hauethe always yn everyche tyme, from tyme to tyme, communycatedde to mannkynde soche of ther secrettes as generallyche myghte be usefulle; they haueth keped back soche allein as shulde be

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harmefulle yff they comed yn euylle haundes, oder soche as ne mighte be holpynge wythouten the techynges to be joynedde herwyth in the lodge, oder soche as do bynde the freres more strongelyche together, bey the proffytte and commodytye comynge to the confrerie herfromme.

Quest. WHATTE artes haueth the Maconnes techedde mankynde?

Answ. THE artes, (13) agricultura, architectura, astronomia, geometria, numeres, musica, poesie, kymissrye, governmente, and relygyonne.

Quest. HOWE commethe Maconnes more teachers than odher menne?

Answ. THE hemselfe haueth allein in (14) arte of fyndinge neue artes, whyche arte the ffyrste Maconnes receaued from Godde; by the whyche they fyndethe what artes hem plesethe, and the treu way of techynge the same. What odher menne doethe ffynde out, ys onelyche bey chaunce, and therefore but lytel I tro.

Quest. WHAT dothe the Maconnes concele and hyde?

Answ. THEY concelethe the art of ffyndynge neue artes, and thattys for here own proffyte, and (15) preise: they concelethe the art of kepynge (16) secrettes, thatt so the worlde mayeth nothinge concele from them.—They concelethe the art of wunderwerckynge, and of

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foresayinge thynges to comme, thatt so thay same artes may not be usedde of the wyckedde to an euyell ende; thay also concelethe the (17) arte of chaunges, the wey of wynnynge the facultye (18) of Abrac, the skylle of becommynge gude and parfyghte wythouten the holpynges of fere and hope; and the universelle (19) longage of Maconnes.

Quest. WYLL he teche me thay same artes?

Answ. YE shalle be techedde yff ye be warthye, and able to lerne.

Quest. DOTHE all Maconnes kunne more then odher menne?

Answ. NOT so. They onlyche haueth recht and occasyonne more then odher menne to kunne, butt manye doeth fale yn capacity, and manye more doth want industrye, thatt ys pernecessarye for the gaynynge all kunnynge.

Quest. ARE Maconnes gudder men then odhers?

Answ. SOME Maconnes are not so vertuous as some other menne; but, yn the moste parte, thay be more gude than they woulde be yf thay war not Maconnes.

Quest. DOTH Maconnes love eidther odher myghtylye as beeth sayde?

Answ. YEA verylyche, and that may not odher-

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wise be: for gude menne and treu, kennynge eidher oder to be suche, doeth always love the more as thay be more gude.

Here endethe the questyonnes and answeres.

Notes and Observations on the foregoing Questions.

BY Mr. LOCKE.

(1) JOHN LEYLANDE was appointed by Henry VIII. at the dissolution of monasteries, to search for and save such books and records as were valuable among them. He was a man of great labour and industry.

(2) HIS HIGHNESSE, meaning the said King Henry VIII. Our kings had not then the title of majesty.

(3) WHAT mote ytt be?] That is, what may this mystery of Masonry be? The answer imports, that it consists in natural, mathematical, and mechanical knowledge. Some part of which (as appears by what follows) the Masons pretend to have taught the rest of mankind, and some part they still conceal.

(4) (5) FYRSTE men in the este, &c.] It should seem by this that Masons believe there were men in the east before Adam, who is called "the ffyrste manne of the weste;" and that arts and sciences began in the east. Some authors of great note for learning have

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been of the same opinion; and it is certain that Europe and Africa (which, in respect to Asia, may be called western countries) were wild and savage, long after arts and politeness of manners were in great perfection in China and the Indies.

(6) THE Venetians, &c.] In the times of monkish ignorance, it is no wonder that the Phœnicians should be mistaken for the Venetians. Or, perhaps, if the people were not taken one for the other, similitude of sound might deceive the clerk who first took down the examination. The Phœnicians were the greatest voyagers among the ancients, and were in Europe thought to be the inventors of letters, which perhaps they brought from the east with other arts.

(7) PETER Gower.] This must be another mistake of the writer. I was puzzled at first to guess who Peter Gower should be, the name being perfectly English; or how a Greek should come by such a name: but as soon as I thought of Pythagoras, I could scarce forbear smiling, to find that a philosopher had undergone a metempsychosis he never dreamt of. We need only consider the French pronunciation of his name, Pythagore, that is Petagore, to conceive how easily such a mistake might be made by an unlearned clerk. That Pythagoras travelled for knowledge into Egypt, &c. is known to all the learned; and that he was initiated into several different orders of priests, who, in those days, kept all their learning secret from the vulgar, is as well known. Pythagoras also made every geometrical theorem a secret, and admitted only such to the knowledge of them, as had first undergone

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a five years silence. He is supposed to be the inventor of the 47th proposition of the first book of Euclid, for which, in the joy of his heart, it is said he sacrificed an hecatomb. He also knew the true system of the world, lately revived by Copernicus; and certainly was a most wonderful man. See his life by DION. HAL.

(8) GRECIA MAGNA, a part of Italy formerly so called, in which the Greeks had settled a large colony.

(9) WYSEACRE.] The word at present signifies simpleton, but formerly had a quite contrary meaning. Weisager, in the old Saxon, is philosopher, wiseman, or wizard, and having been frequently used ironically, at length came to have a direct meaning in the ironical sense. Thus, Duns Scotus, a man famed for the subtilty and acuteness of his understanding, has, by the same method of irony, given a general name to modern dunces.

(10) GROTON.] Groton is the name of a place in England. The place here meant is Crotona, a city of Grecia Magna, which, in the time of Pythagoras, was very populous.

(11) FYRSTE made.] The word MADE, I suppose, has a particular meaning among the Masons: perhaps it signifies initiated.

(12) MACONNES haueth communycatedde, &c.] This paragraph hath something remarkable in it. It contains a justification of the secrecy so much boasted

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of by Masons, and so much blamed by others; asserting that they have in all ages discovered such things as might be useful, and that they conceal such only as would be hurtful either to the world or themselves.—What these secrets are, we see afterwards.

(13) THE artes, agricultura, &c.] It seems a bold pretence this of the Masons, that they have taught mankind all these arts. They have their own authority for it; and I know not how we shall disprove them. But what appears most odd is, that they reckon religion among the arts.

(14) ARTE of ffynding neue artes.] The art of inventing arts, must certainly be a most useful art.—My Lord Bacon's Novum Organum is an attempt towards somewhat of the same kind. But I much doubt, that if ever the Masons had it, they have now lost it; since so few new arts have been lately invented, and so many are wanted. The idea I have of such an art is, that it must be something proper to be applied in all the sciences generally, as is algebra in numbers, by the help of which, new rules of arithmetic are, and may be found.

(15) PREISE.] It seems the Masons have great regard to the reputation as well as the profit of their order; since they make it one reason for not divulging an art in common, that it may do honour to the possessors of it. I think in this particular they shew too much regard for their own society, and too little for the rest of mankind.

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(16) ARTE of keepyng secrettes.] What kind of an art this is, I can by no means imagine. But certainly such an art the Masons must have: for though, as some people suppose, they should have no secret at all, even that must be a secret which, being discovered, would expose them to the highest ridicule: and therefore it requires the utmost caution to conceal it.

(17) ARTE of chaunges.] I know not what this means, unless it be the transmutation of metals.

(18) FACULTYE of Abrac.] Here I am utterly in the dark.

(19) UNIVERSELLE longage of Maconnes.] An universal language has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the Masons pretend to have such a thing among them. If it be true, I guess it must be something like the language of the Pantomimes among the ancient Romans, who are said to be able, by signs only, to express and deliver any oration intelligibly to men of all nations and languages. A man who has all these arts and advantages, is certainly in a condition to be envied: but we are told, that this is not the case with all Masons; for though these arts are among them, and all have a right and an opportunity to know them, yet some want capacity, and others industry to acquire them. However, of all their arts and secrets, that which I must desire to know is, "The skylle of becommynge gude and parfyghte;" and I wish it were communicated to all mankind, since there is nothing more true than the beautiful sentence con-

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tained in the last answer, "That the better men are, "the more they love one another." Virtue having in itself something so amiable as to charm the hearts of all that behold it.

A GLOSSARY

TO EXPLAIN THE OLD WORDS IN THE FOREGOING MANUSCRIPT.

Allein, only
Alweys, always
Beithe, both
Commodytye, conveniency
Confrerie, fraternity
Faconnynge, forming
Fore-sayinge, prophecying.
Freres, brethren
Headlye, chiefly
Hem plesethe, they please
Hemselfe, themselves
Her, there, their
Hereynne, therein
Herwyth, with it
Holpynge, beneficial
Kunne, know
Kunnynge, knowledge
Make gudde, are beneficial
Metynges, measures
Mote, may
Myddlelond, Mediterranean
Myghte, power
Occasyonne, opportunity
Oder, or

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Onelyche, only
Pernecessarye, absolutely necessary
Preise, honour
Recht, right
Reckenyngs, numbers
Sonderlyche, particularly
Skylle, knowledge
Wacksynge, growing
Werck, operation
Wey, way
Whereas, where
Woned, dwelt
Wunderwerckynge, working miracles
Wylde, savage
Wynnynge, gaining
Ynn, into

REMARKS

ON THE QUESTIONS, AND ON THE ANNOTATIONS OF MR. LOCKE.

I.

* P. 265. 269. WHAT mote ytt be?] Mr. Locke observes, in his annotation on this question, that the answer to it imports, that Masonry consists of natural, mathematical, and mechanical knowledge; some part of which the Masons pretend to have taught the rest of mankind, and some part they still conceal. The arts which have been communicated to the world by Masons, are particularly specified in an answer to

* The first number refers to the page of the questions; the second number to the page of the notes.

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one of the following questions; as are also those which they have restricted to themselves for wise purposes.—Morality might likewise have been included in this answer, as it constitutes a principal part of the Masonic system; every character, figure, and emblem, adopted by Masons, having a moral tendency, and serving to inculcate the practice of virtue.

II.

P. 265. 269. WHERE did ytt begynne?] Mr. Locke's remark on the answer to this question, that Masons believe there were men in the east before Adam is indeed a mere conjecture. This opinion may be confirmed by many learned authors, but Masons comprehend the true meaning of Masonry taking rise in the east, and spreading to the west, without having recourse to the Præadamites. East and west, are terms peculiar to the society, and, when masonically adopted, are only intelligible to Masons; as they refer to certain forms and established customs among themselves.

III.

P. 266. 270. WHO dyd brynge that westlye?] The judicious corrections of an illiterate clerk, in the answer to this question as well as the next, reflects great credit on the ingenious annotator. His explanation is just, and his elucidation accurate.

IV.

P. 266. 270. HOWE comede ytt yn Engelonde?] Pythagoras was regularly initiated into Masonry; and being properly instructed in the mysteries of the art, he was much improved, and propagated the principles

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of the order in other countries into which he afterwards travelled. The records of the fraternity inform us, that the usages and customs among Masons have ever corresponded with those of the ancient Egyptians, to which they bear a near affinity. These philosophers, unwilling to expose their mysteries to vulgar eyes, couched their particular tenets and principles of polity under hieroglyphical figures, and expressed their notions of government by signs and symbols, which they communicated to their magi alone, and they were bound by oath not to reveal them. Hence arose the Pythagorean system, and many other orders of a more modern date. This method of inculcating sublime truths and important points of knowledge by allegory, secured them from descending into the familiar reach of every inattentive and unprepared novice, from whom they might not receive due veneration. A similar custom still prevails in many of the eastern nations.

P. 266. 271. DOTHE Maconnes discouer here artes unto odhers ?] Masons, in all ages, have studied the general good of mankind. Every art which is useful, or necessary for the support of authority and preservation of good government, as well as for promoting science, they have chearfully communicated to mankind. Those matters which were of no public importance, they have carefully preserved in their own breasts; such as the tenets of the order, their mystic forms, and particular customs. Thus they have been distinguished in different countries, and by this means have confined their privileges to the just and meritorious.

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VI.

P. 267. 272. WHATTE artes haueth the Maconnes techedde mankynde?] The arts which the Masons have publicly taught, are here specified. It appears to have surprized the learned annotator, that religion should be ranked among the arts propagated by the fraternity. Masons have ever, in compliance with the tenor of their profession, paid due obedience to the moral law, and have inculcated its precepts with powerful energy on all their followers. The doctrine of one God, the Creator and Preserver of the universe, has always been their firm belief. Under the influence of this doctrine, the conduct of the fraternity has been regulated through a succession of ages. The progress of knowledge and philosophy, aided by divine revelation, having abolished many of the vain superstitions of antiquity, and enlightened the minds of men with the knowledge of the true God and the sacred mysteries of the christian faith, Masons have always acquiesced in, and zealously pursued, every measure which might promote that holy religion, so wisely calculated to make men happy. In those countries, however, where the gospel has not reached, and Christianity displayed her beauties, the Masons have pursued the universal religion, or the religion of nature; that is, to be good men and true, by whatever denomination or persuasion they have been distinguished. A chearful compliance with the established religion of the country in which they live, in so far as it corresponds with, and is agreeable to the tenets of Masonry, is earnestly recommended in all their assemblies. This universal conformity, notwithstanding private sentiment and opinion, answers the laudable purpose of conciliating true

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friendship among men, and is an art few are qualified to learn, and still fewer to teach.

VII.

P. 267. 273. How commede Maconnes mote teachers than odher menne?] The answer implies, that Masons having greater opportunities of improving their natural parts, are better qualified to instruct others.—Mr. Locke's observation on their having the art of finding new arts, is very judicious, and his explanation of it just. The fraternity have ever made the study of the arts a principal part of their private amusement; in their several assemblies nice and difficult theories have been faithfully canvassed and wisely explained; fresh discoveries have also been produced, and those already known have been accurately illustrated. The different classes established, the gradual progression of knowledge communicated, and the regularity observed throughout the whole system of their government, is an evident proof of this assertion. Those initiated into the mysteries of the art soon discover that Masons are possessed of the art of finding out new arts; to which knowledge they gradually arrive by instruction from, and familiar intercourse with, men of genius and ability.

VIII.

P. 267. 273. WHAT dothe the Maconnes concele and hyde?] The answer imports, the art of finding new arts, for their profit and praise; and then particularizes the different arts they carefully conceal.——Mr. Locke's remark, that this shews too

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much regard for their own society, and too little for the rest of mankind, is rather too severe, when he has admitted the propriety of concealing from the world what is of no real public utility, lest, being converted to bad uses, the consequences might be prejudicial to society. By the word *praise*, is here meant honour and respect, to which the Masons were ever entitled, and which only could give credit to the wise doctrines they propagated. Their fidelity has ever given them a claim to esteem, and the rectitude of their manners has ever demanded veneration.

Mr. LOCKE has made several judicious observations on the answer to this question. His being in the dark concerning the meaning of the faculty of Abrac, I am no wise surprized at, nor can I conceive how he could otherwise be. ABRAC is an abbreviation of the word ABRACADABRA. In the days of ignorance and superstition, that word had a magical signification, and was written in a certain form peculiar to the Craft.—The explanation of it is now lost.

OUR celebrated annotator has taken no notice of the Masons having the art of working miracles, and foresaying things to come. Astrology was received as one of the arts which merited their patronage; and the good effects resulting from the study of it, may fully vindicate the countenance given by the Masons to this delusion.

THE ancient philosophers applied with unwearied diligence to discover the aspects, magnitudes, distances, motions, and revolutions of the heavenly bodies; and

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according to the discoveries they made, pretended to foretell future events, and to determine concerning the secrets of Providence: hence this study grew, in a course of time, to be a regular science, and was admitted among the other arts practised by Masons.

ASTROLOGY, it must be owned, however vain and delusive in itself, has proved extremely useful to mankind, by promoting the excellent science of astronomy. The vain hope of reading the fates of men, and the success of their designs, has been one of the strongest motives to induce them, in all countries, to an attentive observation of the celestial bodies; whence they have been taught to measure time, to mark the duration of seasons, and to regulate the operations of agriculture.

IX.

P. 268. WYLLE he teche me thay same artes?] By the answer to this question, we learn the necessary qualifications which are required in a candidate for Masonry; a good character and an able capacity.

X.

P. 268. DOTHE all Masonnes kunne more then odher monne?] The answer implies, that Masons have a better opportunity than the rest of mankind, of improving in useful knowledge.

XI.

P. 268. ARE Maconnes gudder menne than odhers?] Masons are not understood to be more virtuous in their lives and actions, than other men may be; but it is an undoubted fact, that a strict conformity to

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the rules of their profession, may make them better men than they otherwise would be.

XII.

P. 268. DOTHE Maconnes love eidher odher myghtylye as beeth sayde?] The answer to this question is truly great, and is judiciously remarked upon by the learned annotator.

BY the answers to the three last questions, Masonry is vindicated against all the objections of cavillers; its excellency is displayed; and every censure against it, on account of the trangressions of its professors, entirely removed.—No bad man can be enrolled in our records, if known to be so; but should he impose upon us, and we unwarily are led to receive him, our endeavours are exerted to reform him; and, it is certain, by being a Mason, he will become a better subject to his sovereign, and a more useful member to the state.

UPON the whole, Mr. Locke's observations on this curious manuscript, are well deserving a serious and careful examination; and there remains little doubt, but the favourable opinion he conceived of the society of Masons before his admission, was sufficiently confirmed after his initiation.

OF all the arts which the Masons profess, the art of keeping a secret particularly distinguishes them.—Secrecy is a proof of wisdom, and is of the utmost

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importance in the different transactions of life. Sacred, as well as profane, history, has declared it to be an art of inestimable value. Secrecy is agreeable to the Deity himself, who gives the glorious example, by concealing from mankind the secrets of his providence. The wisest of men cannot pry into the arcana of heaven, nor can they divine to-day what to-morrow may bring forth. Many instances may be adduced from history, of the great veneration that was paid to this art by the ancients; but I shall only select a few, for the present entertainment of the reader.

PLINY informs us, that Anaxarchus, being imprisoned with a view to extort from him some secrets with which he had been entrusted, and dreading that exquisite torture might induce him to betray his trust, bit his tongue in the middle, and threw it in the face of Nicocreon, the tyrant of Cyprus.——No torments could make the servants of Plancus betray the secrets of their master; with fortitude they encountered every pain, and strenuously supported their fidelity, till death put a period to their sufferings.—The Athenians had a statue of brass, to which they bowed; the figure was represented without a tongue, to denote secrecy.—The Egyptians worshipped Harpocrates, the god of silence, who was always represented holding his finger at his mouth.---The Romans had likewise their goddess of silence, named Angerona, to whom they offered worship.—In short, the multiplicity of examples which might be brought to confirm the regard that was paid to this virtue in the early ages, would increase the plan of my work far beyond its prescribed limits; suffice it to observe, that Lycurgus, the celebrated lawgiver, as

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well as Pythagoras, the great scholar, particularly recommended this virtue: especially the last, who kept his disciples silent during seven years, that they might learn the valuable secrets he had to communicate unto them; thereby expressing that secrecy was the rarest, as well as the noblest, art.

I SHALL conclude my remarks with the following story, related by a Roman historian, which, as it may be equally pleasing and instructive, I shall give at full length.

THE senators of Rome had ordained, that, during their consultations in the senate-house, each brother senator should be permitted to bring his son with him, who was to depart, if occasion required. This favour, however, was not general, but restricted only to the sons of noblemen; who were tutored from their infancy in the virtue of secrecy, and thereby qualified, in their riper years, to discharge the most important offices of government with fidelity and wisdom. About this time it happened, that the senators met on a very important case, and the affair requiring mature deliberation, they were detained longer than usual in the senate-house, and the conclusion of their determinations adjourned to the following day; each member engaging, in the mean time, to keep secret the transactions of the meeting. Among other noblemen's sons, who had attended on the occasion, was the son of the grave Papyrus, a family of great renown and splendor. The young Papyrus was no less remarkable for his genius, than for the prudence of his deportment. On his return home, his mother, anxious to

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know what important case had been debated in the senate that day, which had detained the senators so long beyond the usual hour, entreated him to relate the particulars. The noble and virtuous youth told her, it was a business not in his power to reveal, he being solemnly enjoined to silence. On hearing this, her importunities were more earnest, and her inquiries more minute. Intelligence she must have; all evasions were vain. First, by fair speeches and entreaties, with liberal promises, she endeavoured to break open this little casket of secrecy; then finding her efforts in vain, she adopted rigorous measures, and had recourse to stripes and violent threats; firmly persuaded that force would extort, what lenity could not effect.—The youth, finding his mother's threats to be very harsh, but her stripes more severe; comparing his love to her, as his mother, with the duty he owed to his father; the one mighty, but the other impulsive; lays her and her fond conceit in one scale; his father, his own honour, and the solemn injunctions to secrecy in the other scale; and finding the latter greatly preponderate, with a noble and heroic spirit preserved his honour, at the risk of his mother's displeasure; and thus endeavoured to relieve her anxiety:

"MADAM, and dear mother, you may well blame "the senate for their long sitting, at least for presu- "ming to call in question a case so truly impertinent; "except the wives of the senators are allowed to con- "sult thereon, there can be no hope of a conclusion. "I speak this only from my own opinion; I know their "gravity will easily confound my juvenile apprehen-

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"sions; yet, whether nature or duty instructs me to "do so, I cannot tell. It seems necessary to them, for "the increase of people, and the public good, that "every senator should be allowed two wives; or "otherwise, their wives two husbands. I shall hardly "incline to call, under one roof, two men by the name "of father; I had rather with chearfulness salute two "women by the name of mother. This is the question, "mother; and to-morrow it is to be determined."

His mother hearing this, and his seeming unwilling to reveal it, she took it for an infallible truth. Her blood was quickly fired, and rage ensued. Without inquiring any farther into the merits of the case, she immediately dispatched messengers to all the other ladies and matrons of Rome, acquainting them of this weighty affair now under deliberation, in which the peace and welfare of their whole lives was so nearly concerned. The melancholy news soon spread a general alarm; a thousand conjectures were formed, and the ladies being resolved to give their assistance in the decision of this weighty point, immediately assembled; and, headed by young Papyrus's mother, on the next morning proceeded to the senate-house. Though it is remarked that a parliament of women are seldom governed by one speaker, yet the affair being so urgent, the haste as pertinent, and the case (on their behalf) of the utmost consequence, the revealing woman must speak for all the rest, and insist on the necessity of the concurrence of the senators's wives to the determination of a law in which they were so particularly interested. When they came to the door of the senate-house, such a noise was made for admission to sit with

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their husbands in this grand consultation, that all Rome seemed to be in an uproar. Their business must be known before they have audience; which, being complied with, and their admission granted, such an elaborate oration was made by the female speaker on the occasion, in behalf of her sex, as astonished the whole senators. She requested, that the matter might be seriously canvassed according to justice and equity; and expressed the determined resolution of all her sisters, to oppose a measure so unconstitutional, as that of permitting one husband to have two wives, who could scarcely please one: she proposed, as the most effectual way of peopling the state, that if any alteration was made in the established custom of Rome, women might be permitted to have two husbands. Upon the riddle being solved, the ladies were greatly confounded, and departed with blushing cheeks; while the noble youth, who had thus proved himself worthy of his trust, was highly commended for his fidelity. However, in order to avoid a like tumult in future, the senate resolved, that the custom of introducing their sons should be abolished; but that young Papyrus, on account of his attachment to his word, and his discreet policy, should be freely admitted, and ever afterwards be dignified and rewarded.

THE virtue and fidelity of Papyrus is truly worthy of imitation; but the Masons have still a more glorious example in their own body, of a brother, accomplished in every art, who, rather than forfeit his honour, or betray his trust, fell a sacrifice to the cruel hand of a barbarous assassin.

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ACT OF THE ASSOCIATE SYNOD,

CONCERNING THE MASON OATH, FIRST PUBLISHED IN THE SCOTS MAG. FOR AUG. 1757.

WHEREAS an oath is one of the most solemn acts of religious worship, which ought to be taken only upon important and necessary occasions; and to be sworn in truth, in judgment, and in righteousness, without any mixture of sinful, profane, or superstitious devices:

AND whereas the synod had laid before them, in their meeting at Stirling, on the 17th of March, 1745, an overture concerning the *Mason Oath*, bearing, That there were very strong presumptions, that among Masons an oath of secrecy is administered to entrants into their society, even under a capital penalty, and before any of those things which they swear to keep secret be revealed to them; and that they pretend to take some of these secrets from the Bible; beside other things, which are ground of scruple, in the manner of swearing the said oath; and therefore overturing, that the synod would consider the whole affair, and give directions with respect to the admission of persons engaged in that oath to sealing ordinances:

AND whereas the synod, in their meeting at Stirling on the 26th of September, 1745, remitted the overture concerning the Mason oath, to the several sessions subordinate to them, for their proceeding therein, as far as they should find practicable, accord-

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ing to our received and known principles, and the plain rules of the Lord's word, and sound reason:

And whereas the synod, at their meeting at Edinburgh on the 6th of March, 1755, when a particular cause about the Mason oath was before them,—did appoint all the sessions, under their inspection, to require all persons in their respective congregations, who are presumed or suspected to have been engaged in that oath, to make a plain acknowledgment, whether or not they have ever been so; and to require that such as they may find to have been engaged therein, should give ingenuous answers to what further inquiry the sessions may see cause to make, concerning the tenor and administration of the said oath to them;—and that the sessions should proceed to the purging of what scandal they may thus find those persons convicted of, according to the directions of the above mentioned act of synod in September, 1745:

And whereas the generality of the sessions have, since the aforementioned periods, dealt with several persons under their inspection about the Mason oath; in the course of which procedure, by the confessions made to them, they have found others, beside those of the Mason Craft, to be involved in that oath: and the synod finding it proper and necessary to give more particular directions to the several sessions, for having the heinous profanation of the Lord's name by that oath purged out of all the congregations under their inspection:

Therefore the synod did, and hereby do, appoint

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that the several sessions subordinate to them, in dealing with persons about the Mason oath, shall particularly interrogate them,—If they have taken that oath, and when and where they did so? If they have taken the said oath, or declared their approbation of it, oftener than once, upon being admitted to a higher degree in a Mason Lodge? If that oath was not administered to them, without letting them know the terms of it, till in the act of administering the same to them? If it was not an oath binding them to keep a number of secrets, none of which they were allowed to know before swearing the oath? If, beside a solemn invocation of the Lord's name in that oath, it did not contain a capital penalty about having their tongues and hearts taken out in case of breaking the same? If the said oath was not administered to them with several superstitious ceremonies; such as the stripping them of, or requiring them to deliver up, any thing of metal which they had upon them,—and making them kneel upon their right knee bare, holding up their right arm bare, with their elbow upon the Bible, or with the Bible laid before them,—or having the Bible, as also the square and compasses, in some particular way applied to their bodies? and, if among the secrets which they were bound by that oath to keep, there was not a passage of scripture read to them, particularly 1 Kings, vii. 21, with or without some explication put upon the same, for being concealed.

MOREOVER, the synod appoint, that the several sessions shall call before them all persons in their congregations who are of the Mason Craft, and others whom they have a particular suspicion of, as being

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involved in the Mason oath, except such as have been already dealt with, and have given satisfaction upon that head; and that, upon their answering the first of the foregoing questions in the affirmative, the sessions shall proceed to put the other interrogatories before appointed: as also, that all persons of the Mason Craft, applying for sealing ordinances, and likewise others, concerning whom there may be any presumption of their having been involved in the Mason oath, shall be examined by the ministers if they have been so; and upon their acknowledging the same, or declining to answer whether or not, the ministers shall refer them to be dealt with by the sessions, before admitting them to these ordinances: and that all such persons offering themselves to the sessions for joining in covenanting work, shall be then examined by the sessions, as to their concern in the aforesaid oath.

And the synod further appoint, that when persons are found to be involved in the Mason oath, according to their confessions in giving plain and particular answers to the foregoing questions, and professing their sorrow for the same; the said scandal shall be purged by a sessional rebuke and admonition,—with a strict charge to abstain from all concern afterwards in administering the said oath to any, or enticing any into that snare, and from all practices of amusing people about the pretended mysteries of their signs and secrets. But that persons who shall refuse or shift to give plain and particular answers to the foregoing questions, shall be reputed under scandal incapable of admission to sealing ordinances, till they answer and give satisfaction, as before appointed.

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And the synod refer to the several sessions to proceed unto higher censure as they shall see cause, in the case of persons whom they may find involved in the said oath with special aggravation, as taking or relapsing into the same, in opposition to warnings against doing so.

And the synod appoint, that each of the sessions under their inspection shall have an extract of this act, to be inserted in their books, for executing the same accordingly.

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AN IMPARTIAL EXAMINATION

OF THE ACT OF THE ASSOCIATE SYNOD AGAINST THE FREE-MASONS, FIRST PUBLISHED IN THE EDINBURGH MAGAZINE FOR OCTOBER, 1757.

THE society of *Free-Masons*, which, notwithstanding the opposition of human power, civil and ecclesiastic, has now subsisted for many ages, and always maintained its inseparable character of secrecy, prudence, and good manners, stands at this day in such high repute, than an apology in its behalf is certainly unnecessary.

PUBLIC esteem has always been reputed a crime in the eyes of Malevolence; and virtue and goodness have always been held as declared enemies by hypocritical Sanctity and bigot Zeal. To such impure sources alone can be attributed a very extraordinary act, lately pronounced against this venerable society, by the synod of the Associate Brethren, and published in the Scots Magazine for August, 1757.

FROM this act the practices of this holy association appear so agreeable to those of the Roman Catholic church, that they afford a shrewd suspicion, that the principles from which such practices result, are of the same nature, and have the same dangerous tendency, with those professed by the Roman see.

IN the year 1738, his holiness at Rome, by the

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plentitude of the apostolic power, issued a declaration condemnatory of the society of Free-Masons; with an absolute prohibition to all the faithful in Christ, to enter into, promote, or favour that society, under no less penalty than an *ipso facto* excommunication; and the help of the secular arm is commanded to enforce the execution of this declaration. By an edict, consequent to this declaration, informations are commanded, under the severest corporal punishment; and encouraged by an assurance from the infallible chair, "That "oaths of secrecy in matters already condemned, are "thereby rendered void, and lose their obligation."

LET it be recorded in history, to the honour of their holinesses, the Associate Synod in Scotland, that, in the year 1757, they also thundered out their tremendous bull against Free-Masons: whereby all their votaries are enjoined to reveal every thing which under the sanction of a solemn oath they are obliged to conceal, they are thereafter to abstain from such societies themselves: nor are they to entice others to enter into them, under the terrible certification of being reputed under scandal, debarred from sealing ordinances, and subjected to higher censure, as there should appear cause.

THE professed reasons which brought the fraternity under the papal displeasure, were, that they confederated persons of all religions and sects, under a shew of natural honesty, in a close and inscrutable bond, and under certain ceremonies, which, by an oath taken on the Bible, they obliged them, by the imprecation of heavy punishments, to preserve with inviolable secrecy.

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THESE urged by the Seceders as the motive of their proceedings, are, that the Masons administered their oath of secrecy, under a capital penalty, without first declaring what the matters to be concealed are; and that some of these things are taken from the Bible. And the publishers of the Scots Magazine very quaintly insinuate another reason, that the whole matters thus communicated under the strictest ties of secrecy, are a bundle of trifles and inconsistencies, unworthy of the solemnity of an oath: this they do by a reference made to a pretended discovery of the secrets of Masonry, published in their Magazine, 1755, p. 133, and communicated to them, it may be presumed, by the same correspondents.

THE great conformity betwixt these two bulls leave small room to doubt but the last, as well as the first, would have had the sanction of corporal punishments, if God, for the curse of mankind, had strengthened the hands, and seconded the intolerating views of its authors with secular power. They have not, however, omitted what was within their grasp; but have attempted to erect a dominion over the consciences of mankind, by assuming a power of dispensing with human obligations. This is a privilege, which, however envied, the reformed clergy have hitherto left, together with his pretended infallibility, in the possession of their elder brother at Rome; till, in the more enlightened age, these bold assertees of the Christian rights have dared to reclaim and vindicate it as their own; for, should antichrist enjoy any benefit which the saints are not better entitled to?

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THIS is not the least engine which has been successfully employed to rear up and support the enormous fabric of the Roman hierarchy. The most solemn treaties betwixt princes and states, the allegiance of subjects to their sovereigns, the obligations of private contracts, the marriage vow, and every other the most sacred bond of human society, are dissolved, and fly off at the breath of this dispensing power, like chaff before the wind: and to this, as to their native source, may be ascribed those many wars and devastations, rebellions, massacres, and assassinations, with which every page of the history of the Christian world is defiled. Is it possible that a doctrine attended with such a train of dreadful consequences can have any foundation either in reason or revelation?

THE nature of an oath, particularly of a promissory oath, which this pretended power only respects, comprehends a solemn invocation of the name of God, the Supreme and Omniscient Being, the Searcher of the hearts and the Trier of the reins of the children of men, not only as an impartial Witness* of what is promised, but likewise as the Judge and certain Avenger of perjury, falsehood, and deceit. The performance of the oath becomes thereby cognizable by the omniscience of the divine tribunal;† and his justice and omnipotence will not fail to pour out the phial of his threatened vengeance upon that execrated head which has dared to invocate the name of the Lord in vain.‖

* Jer. xlii. 5. † Jer. xxix. 23.

‖ Zech. v. 4. Juris jurandi contempta religio satis Deum ultorem habet—*Pand. l. 2. c. de Reb. cred. et Jurejur.*

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SUCH are the conclusions of sound reason, warranted by scripture. Can it then be imagined, that God has left it in the power of man to alter these established rules of his judgments and procedure?—Would not this be, as the poet says, to

> Snatch from his hand the balance and the rod,
> Rejudge his justice,—be the God of GOD?
>
> POPE.

THERE arises likewise from an oath a requisitional right to the person in whose behalf it is conceived.—The thing promised becomes his property; of which, so far as the acquisition does not infringe any anterior obligation, he cannot be defrauded by any dispensing power, without manifest injustice, and the exercise of an arbitrary and despotic authority.

THE cause of introducing oaths into civil society affords another forcible argument against this dispensing power. The natural and indispensible obligations to justice and equity, even assisted by the fear of civil punishments, were found insufficient to correct the depravity of the human mind, and prevent a bias to apparent self-interest in the performance of mutual contracts. It was found necessary to assume the aid of religion, and upon the faith of an oath to establish a mutual trust. This arises from a confidence, that he who swears will never violate that promise to which he called God to be his witness, and of the breach whereof he has obtested him to be the judge and avenger. But, if there is any where on earth lodged a power of absolving from these obligations, mutual terror and diffidence must take place of the happiness

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and tranquillity expected from civil society, of which the utter subversion must ensue.

HOWEVER extraordinary this claim may appear, his holiness the pope arrogates it to himself very consistently with his other high attributes. He is the viceroy of God, and under him the spiritual lord of the universe. All mankind are his subjects, and every oath, every contract, is with a reversion of its being to him well pleasing.

BUT upon what consistent bottom their holinesses the brethren of the association found their *absolving power*, is not so evident.——Perhaps, like the Jesuit, those expert casuists, and subtile divines, they will distinguish and resolve it into a declaratory; whereby, from their profound knowledge, they only shew that certain oaths, from the particular circumstances that attend them, are unjust or wicked; and the peformance of them will not therefore be expected by God; nor is it exigible by man, or obligatory on the conscience.

IN this view let us examine their conduct towards the Free-Masons; and endeavour to explore on which side the imputation of blasphemy and impiety will fall.

IN this conflict the match is very unequal: a Free-Mason, while he defends the mysteries of the Craft, is at every step under the awe and reverence of his oath. He cannot therefore exhibit those mysteries to view, or subject them to examination. He must then, like the lion in ths fable, suppose the picture such as it is represented by his antagonists.

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UNTAINTED probity frequently meets with strong opposition from villany supported by fraud. Experience has taught her to oppose prudence to cunning, and secrecy and resolution to the dark designs and dire machinations of her foes. But the depravity or facility of mankind soon discovered the difficulty of attaining that degree of secrecy, upon which the success of enterprize must often depend; and, from a confidence of which, resolution and activity result. To remedy this defect, religion opportunely interposes, and affords the sanction of an oath; under the security of which the schemes suggested and maturely planned by judgment, are entrusted to prudence and resolution for their execution. Hence oaths of secrecy have become one of the necessary hinges of government; they have been adopted by every civil state; and every branch of administration requires them. To them must be ascribed the success of the greatest enterprizes. Under their influence the noble, generous plan of British liberty was matured into execution, and the purposes of popish tyranny rendered abortive by the revolution: and to them the Free-Mason owns his grateful acknowledgments, for the unrestrained liberty of defending his Craft, and of detecting the damnable principles and black practices of the pretended messengers of Christ, without the dread of a merciless inquisition. The innocence of such oaths cannot then be doubted; and their necessity sufficiently sanctifies their use.

BUT it seems the Seceders hold it a crime to exact an oath of secrecy, before the things required to be kept secret be revealed. Can any thing be more ridiculous than this objection? The purposes of such

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oaths would thereby be disappointed, for the secret would be communicated without any security or obligation to preserve it; and it would then become optional to grant it or not. Cromwell, that arch politician, when he imagined his secretary's clerk, who was fast asleep, had overheard him deliver some important orders, would not trust to the security of a subsequent oath, and thought that secrecy could be assured only by his immediate death. The common practice of the world refutes the objection, which could only proceed from those whose want of modesty equals that of their honesty.

MANKIND is so prone to religion, that it requires only confidence enough, for any person, however unqualified, to assume the character of spiritual guides, and they will not fail to obtain votaries. These, from that same tendency, soon yield up their judgment and consciences to the direction of their teachers; and their affections or antipathies, which become no longer their own, are pointed at particular objects, as the zeal or private interest of their priests shall dictate.

ONE distinguishing characteristic of the associate brethren seems to be, an abhorrence of every oath not devised by themselves, and framed to promote the interest of faction, rebellion, and schism.* They have not as yet, however, perverted the morals of all their followers; some of them, notwithstanding of all their endeavours, still retain a regard for an oath as the sacred and inviolable bond of society. This, they per-

* They have in their synods condemned, as unlawful, the clauses in burgess oaths, with respect to religion and allegiance to the king.

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ceived, was a check to their ambitious views of an unlimited obedience from their people. It was therefore necessary to diminish that reverence in hopes that, when their deluded flock had learned to overleap the fence in one instance, they would not be scrupulous to do it in any other. And for this end the nature of an oath of secrecy is deliberately misrepresented, and rashness and profanity ascribed to it.

As I am obliged to *suppose* the secrets of Masonry such as they are represented by the associate brethren, I shall follow the order laid down for their interrogatories in their act.

They object, that the Mason oath is administered by an invocation of the name of God, attended with certain rites and ceremonies of a superstitious nature, and under a capital penalty.

By attending to the nature of an oath, it will appear, that the obtesting God, as a witness and avenger, necessarily implies an imprecation of his wrath; which, if the doctrine of providence is believed, must imply all temporal as well as eternal punishments: it matters not whether any penalty is expressed; nor does the doing so, in any degree alter the nature of the obligation.*

* Illud videtur esse certum, omne juramentum promissorium, quacunque forma concipiatur, explicatiore vel contractiore, utramque virtualiter continere attestationem, sc. et execrationem. Nam in juramento, et execratio supponit attestationem, ut quid sibi prius; et attestatio subinfert execrationem ut suum necessarium consequens. *Saunderson, de oblig. juram. prael.* 1. sect. 2.

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As to the ceremonies pretended to be adhibited to this oath, they appear to be innocent in themselves: and, if the Masons use any such, instead of ascribing these to a superstitious regard, charity would conclude they were not without an emphatic and allegorical meaning.

OATHS have almost universally had some rite or ceremony annexed, which, however insignificant in themselves, were originally expressive of something that tended to increase the awe and respect due to that solemn act. The casuists agree, that, though the oath is equally obligatory without them, the perjury is however increased by the solemnity. All nations have adopted them: the Hebrews, by putting their hand below the thigh of the person to whom they swore;† the Pagans, by taking hold of the altar;‖ and both, protending their hands to heaven;‡ in which last, they have been followed by all christian nations; some of whom, particularly our sister kingdom, when they take an oath, touch or kiss the holy gospels: and not only so, but every private society, every court of justice have forms of administering oaths peculiar to themselves. Shall not then the society of Free-Masons be allowed that privilege, without the imputation of superstition and idolatry?

† Gen. xxvi. 2.——xlvii. 29.

‖ Et ut mos Graecorum est, Jurandi causa, ad aras accederet.—— *Cic. pro Balbo.*

‡ Gen. xiv. 22.

Suspiciens coelum, tenditque ad sidera dextram,
Haec eadem, Æneа, terram, mare, sidera juro.

VIRG. I. 12, v. 196.

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THE *matter* of the oath comes next under consideration. The Free-Masons pretend to take some of their secrets from the *Bible*: A grievous accusation truly! "Jack," in the Tale of a Tub, "could work "his father's will into any shape he pleased; so that it "served him for a night-cap when he went to bed, or "an umbrella in rainy weather. He would lap a piece "of it about a sore toe; or, when he had fits, burn "two inches under his nose; or, if any thing lay heavy "on his stomach, scrape off and swallow as much of "the powder as would lie on a silver penny;—they "all were infallible remedies." But it seems Knocking Jack of the North will not have all these pearls to be cast before swine, and reserves them only for his special favourites. What magical virtue there can be in the sacred passage mentioned in the act,* the world will be at a loss to discover; and the holy brethren, so well versed in the mysteries, are the most proper to explain.

BUT there are other things which are ground of scruple in the manner of swearing of the said oath. This the synod have not thought fit to mention; but their publisher has supplied the defect, by a reference to a Mason's confession of the oath, word, and other secrets of his Craft;‖ which indeed contains variety of matters insignificant and ridiculous in themselves, and only fit for the amusement of such persons as the ignorance and incoherence of the author display him to be.

THE Free-Mason does not think himself at all concerned to defend and support whatever nonsense

* 1 Kings, vii. 21. ‖ Vide Scots Mag. 1755, p. 133.

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shall be fathered upon the Craft by the ignorant and malevolent. The honour of the fraternity is not in the least tarnished by it.

THE whole narrative, particularly the method of discovering a Mason, the prentice's shirt, and the Monday's lesson, cannot fail to move laughter, even in gravity itself. But absurd and ridiculous as the whole of this matter must appear, a passion of another nature is thereby excited, which respects the discoverer himself; and that is an honest indignation of the perjury he has committed. For if this person, scrupulously conscientious as he is represented, was actually under the oath he pretends, however trifling and insignificant the thing itself might be; yet, in the opinion of the most eminent casuits, he was obliged to keep his oath; the respect due to truth and falsehood being the same in trivial matters as in those of greater importance; otherwise God must be invoked as witness to a lie.†

BUT, if ignorance or imbecillity, deluded by hypocritical sanctity, or head-strong zeal, can afford any alleviation, (for an absolute acquittance it cannot) the charge must fall with redoubled weight upon those who induced him, and would induce others, over whom this influence extends, to put such an affront upon the honour of God, and to habituate themselves to the practice of insincerity and injustice towards man. Is not this to adopt the practices and opinions of their

† Saunderson, de obl. jur. prael. 3. sect. 15.

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religious predecessors, in hypocrisy, sedition, and rebellion? who held, that

> Oaths were not purpos'd, more than law,
> To keep the good and just in awe;
> But to confine the bad and sinful,
> Like moral cattle, in a pinfold.
>
> HUDIBRAS.

THE natural curiosity of mankind, always eager and impetuous in the pursuit of knowledge, when disappointed of a rational account of things, is apt to rest upon conjecture, and often embraces a cloud in place of the goddess of truth. So has it fared with the secret of Masonry. That society, though venerable for its antiquity, and respectable for its good behaviour, has, through falsehood and misrepresentation, groundlesly awakened the jealousy of states, and the obloquy of malicious tongues. Their silence and secrecy, as they gave ample room for the most extravagant conjectures, so they likewise afforded an opportunity for the grossest imputations, without fear of a refutation. They have been traduced as atheists and blasphemers, branded as idolaters, and ridiculed as the dupes of nonsense. The hard names liberally bestowed on their secrets by the Seceders, partake of all these;* but their proof relates only to the last; and, indeed, it seems rather like the dilirious ravings of a brain-sick head, inflamed with the fumes of enthusiasm, than a rational design to expose them. Its publication is an affront upon the judgment of the world; no less than inserting it in the Scots Magazine, is an impeachment upon the taste of the readers of that collection.

* Vide Scots Magazine, 1755, p. 137.

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To remove such prejudices, and in some degree to satisfy the world and inquisitive cavillers, Masons have descended to publish what opinions they maintained with respect to the great principles of human action. Their belief in God is founded upon the justest notion of his being and attributes, drawn from the light of nature assisted by revelation. They never enter into the speculative regions, so much cultivated by divines: what cannot be comprehended in his nature, they leave as incomprehensible. They adore his infinite Being, and reckon it the perfection of mankind to imitate his communicable perfections. Their duty to their superiors, to their neighbours, and to themselves, are all expressed in a manner the most agreeable to the soundest morality.——And when their actions and behaviour, which alone are subject to human observation, and affect human society, are conformable to such principles, no power on earth has a right to enquire farther.

THE Free-Mason professes a particular regard to the liberal arts; and he makes no scruple to own, that many of his secrets have a reference to them. From these, just notions of order and proportion are attained, and a true taste of symmetry and beauty is formed.—And as the transition from the beauties of the natural to those of the moral species are so easy and apparent; if there is any virtue, if there is any prsise, instead of slander and defamation, protection and encouragement ought to be his reward.

MEN of the greatest power and dignity, the divine and the philosopher, have not been ashamed, in all

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ages, to own their relation to this society, and to encourage and protect it by their power and influence. But, should this combination terminate in nothing but wickedness and folly, can it be imagined, either that men of honour, wisdom, and integrity, would lend their countenance to fraud, and encourage folly, merely to make the world stare? or that an association, resting on so unstable a foundation, could so long have subsisted, without the cement of mutual trust and confidence, which result from virtue and consistency alone.

THE Free-Mason, conscious of his integrity, and persuaded of the good tendency of his principles to promote the purposes of virtue and human happiness, beholds with contempt the impotent efforts of envy and ignorance, however sanctified the garb, or dignified the title they may assume. In this Lodge, which he considers as the school of justice, love, and benevolence, he is taught to oppose truth to misrepresentation, good humour and innocent mirth to sourness and grimace, the certain signs of malice and imposture.—To attend the importunate calls of his enemies, would be to interrupt his tranquillity; and, therefore, wrapt in his own innocence, he despises their impotent attacks, and for the future will disdain to enter the lists with champions so weak and ignorant, so deluded and deluding.

R. A. M. T. I.

EDINBURGH,
October 25, 1757.

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A

VINDICATION OF MASONRY.

The following piece is founded on a discourse composed by Brother CHARLES LESLIE, *member of the Vernon Kilwinning Lodge, Edinburgh, and delivered by him at the consecration of that Lodge on the 15th of May*, 1741. *It was published in* The Edinburgh Free-Masons's Pocket Companion *of the year* 1765.

IF a man were placed in a beautiful garden, would not his mind, on a calm survey of its rich collections, be affected with the most equisite delight?—The groves, the grottoes, the artful wilds, the flowery parterres, the opening vistoes, the lofty cascades, the winding streams; the whole variegated scene, would awaken his sensibility, and inspire his soul with the most exalted ideas. When he observed the delicate order, the nice symmetry, and beautiful disposition of every part, which, though seemingly complete in itself, yet reflected surprising and new beauties on each other, so that nothing could be wanting to make one beautiful whole; with what bewitching sensations would his mind be agitated!——A view of this delightful scene would naturally lead him to admire and venerate the happy genius of him who contrived it.

IF the productions of art can so forcibly impress the human mind with surprise and admiration, with how much greater astonishment, and with what more profound reverence, must we behold the objects of

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nature, which, on every hand, present to our view unbounded scenes of pleasure and delight, in which divinity and wisdom are alike conspicuous?——The scenes which she displays, are indeed too expanded for the narrow capacity of man; yet it is easy, from the uniformity of the whole, to comprehend what may lead to the true source of happiness, the grand Author of existence, the supreme Governor of the world, the one perfect and unsullied beauty!

Besides all the gaieties and pleasing prospects which every where surround us, and with which our senses are every moment gratified; besides the symmetry, good order, and proportion that appear in the whole works of the creation, there is something farther that affects the reflecting mind, and draws its attention nearer to the Divinity; the universal harmony and affection which subsist throughout the different species of beings of every rank and denomination. These are the sure cements of the rational world, and by these alone the rational world subsists. Could we think that it was possible for them to be dissolved, nature too, and man, the chief work of God, would soon return to chaos, and universal ruin ensue.

If we look around us, we shall find that, in the whole order of beings, from the seraph that adores and burns, down to the most inconsiderable insect, all, according to their proportion in the scale of existence, have, more or less, implanted in them by wise nature, the principle of uniting with others of the same species with themselves. Do we not observe some of even the

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most inconsiderable animals formed into different ranks and societies for the benefit and protection of each other? Need I name the careful ant, or the industrious bee? insects which the wisest of men has recommended as a pattern of unwearied industry and prudent foresight.

If we raise our ideas higher, we shall find that this innate principle of friendship arises in proportion as the objects seem to advance nearer to the degree of rational. There can be no better way of judging of the superiority of one partof the animal creation above the other, than by observing what degrees of kindness and seeming good nature they enjoy. However, I shall here pause, and refer the discussion of this philosophical disquisition to some more refined genius, of superior parts and abilities.

To confine my subject to the rational species: let us think and meditate on these benevolent dispositions and good temper of soul which indulgent nature has so kindly bestowed upon us. As human nature rises in the scale of things, so do the social affections likewise arise. Do we not feel in our breasts a strong propensity to friendship? Enjoy we not a pleasure when it is firm and cemented, and feel we not a pain when it deadens or declines? What sweetens life but friendship? what diverts care but friendship? what alleviates pain, or makes sorrow smile, but friendship? sacred, holy friendship!

The progress of friendship is not confined to the narrow circle of private connections, but is universal,

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and extends to every branch of the human race.—Though its influence is unbounded, yet it exerts itself more or less vehemently as the objects it favours are nearer or more remote. Hence springs true patriotism, which fires the soul with the most generous flame, creates the best and most disinterested virtue, and inspires that public spirit and heroic ardour, which enables us to support a good cause, and risk our lives in its defence.

THIS commendable virtue crowns the lover of his country with unfading laurels, gives a lustre to all his actions, and consecrates his name to latest ages. The warrior's glory may consist in murder, and the rude ravage of the desolating sword; but the blood of thousands will not stain the hands of his country's friend. His virtues are open, and of the noblest kind. Conscious integrity supports him against the arm of power; and should he bleed by tyrant hands, he gloriously dies a martyr in the cause of liberty, and leaves to posterity an everlasting monument of the greatness of his soul. Should I name the first *Brutus*, the self-devoted *Decii*, or the self-condemned but unconquerable *Cato*?

FRIENDSHIP not only appears divine when employed in preserving the liberties of our country, but shines with equal splendour in the more tranquil hours of life. Before it rises into the noble flame of patriotism, aiming destruction at the heads of tyrants, thundering for liberty, and courting dangers in a good cause, we shall see it calm and moderate, burning with

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an even glow, improving the soft hours of peace, and heightening the relish for virtue.—Hence it is that contracts are formed, societies are instituted, and the vacant hours of life are chearfully employed in agreeable company and social conversation.

IT is thus we may trace from reason, and the nature of things, the wise ends and designs of the sacred institution of Masonry; which not only cultivates and improves a real and undisguised friendship among men, but teaches them the more important duties of society.—Vain then is each idle surmise against this sacred art, which our enemies may either meanly cherish in their own bosoms, or ignorantly promulgate to the uninstructed world. By decrying Masonry, they derogate from human nature itself, and from that good order and wise constitution of things, which the almighty Author of the world has framed for the government of mankind, and has established as the basis of the moral system; which, by a secret but attractive force, disposes the human heart to every social virtue. Can friendship or social delights be the object of reproach? Can that wisdom which hoary Time has sanctified, be the object of ridicule? How mean, how contemptible must these men appear, who vainly pretend to censure or contemn what they cannot comprehend! The generous heart will pity ignorance so aspiring and insolent.

I SHALL now proceed, and consider in what shape Masonry is of universal utility to mankind, how it is reconcilable to the best policy, why it deserves the

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general esteem, and why all men are bound to promote it.

ABSTRACTING from the pure pleasures which arise from a friendship so wisely constituted, and which it is scarce possible that any circumstance or occurrence can erase; let us consider, that Masonry is a science confined to no particular country, but diffused over the whole terrestrial globe. Wherever arts flourish, there it flourishes too. Add to this, that by secret and inviolable signs, carefully preserved among ourselves throughout the world, Masonry becomes an universal language. By this means many advantages are gained: men of all religions and of all nations are united. The distant Chinese, the wild Arab, or the American savage, will embrace a brother Briton; and he will know that, besides the common ties of humanity, there is still a stronger obligation to engage him to kind and friendly actions. The spirit of the fulminating priest will be tamed; and a moral brother, though of a different persuasion, engage his esteem. Thus all those disputes, which embitter life and sour the tempers of men, are avoided; and every face is clad in smiles, while the common good of all, the generous design of the Craft, is zealously pursued.

Is it not then evident that Masonry is an universal advantage to mankind? for sure, unless discord and harmony be the same, it must be so. Is it not likewise reconcilable to the best policy? for it prevents the heat of passion, and those partial animosities, which different interests too often create. Masonry teaches us to be faithful to our king, and true to our country; to

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avoid turbulent measures, and to submit with reverence to the dicisions of legislative power. It is surely then no mean advantage, no trifling acquisition, to any community or state, to have under its power and jurisdiction, a body of men who are loyal subjects, patrons of science, and friends to mankind.

Does not Masony, therefore, of itself command the highest regard? Does it not claim the greatest esteem? Does it not merit the most extensive patronage? Without doubt. If all that is good and amiable, if all that is useful to mankind or society, be deserving a wise man's attention, Masonry claims it in the highest degree. What beautiful ideas does it inspire? how does it open and enlarge the mind? and how abundant a source of satisfaction does it afford? Does it not recommend universal benevolence, and every virtue which can endear one man to another? and is it not particularly adapted to give the mind the most disinterested, the most generous notions?

An uniformity of opinion, not only useful in exigencies but pleasing in familiar life, universally prevails among Masons, strengthens all the ties of their friendship, and equally promotes love and esteem.—Masons are brethren, and amongst brothers there exist no invidious distinctions. A king is reminded, that although a crown adorns his head, and a sceptre his hand, yet the blood in his veins is derived from the common parent of mankind, and is no better than that of the meanest of his subjects. Men in inferior stations are taught to love their superiors, when they see them divested of their grandeur, and condescending to

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trace the paths of wisdom, and follow virtue, assisted by those of a rank beneath them.——Virtue is true nobility, and wisdom is the channel by which it is directed and conveyed. Wisdom and virtue, therefore, are the great characteristics of Masons.

MASONRY inculcates universal love and benevolence, and disposes the heart to particular acts of goodness. A Mason, possessed of this amiable, this god-like disposition, is shocked at misery under every form or appearance. His pity is not only excited, but he is prompted, as far as is consistent with the rules of prudence, to alleviate the pain of the sufferer, and chearfully to contribute to his relief. For this end our funds are raised, and our charities established on the firmest foundation. When a brother is in distress, what heart does not ach? When he is hungary, do we not convey him food? Do we not clothe him when he is naked? Do we not fly to his relief when he is in trouble?—Thus we evince the propriety of the title we assume, and demonstrate to the world that the term Brother among Masons is not merely nominal.

IF these acts are not sufficient to recommend so great and generous a plan, such a wise and good society, happy in themselves, and equally happy in the possession of every social virtue, nothing which is truly good can prevail. The man who resists arguments drawn from such topics, must be callous to every noble principle, and lost to all sense of honour.

NEVERTHELESS, though the fairest and the best ideas may be thus imprinted in the mind, there are

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brethren who, careless of their own reputation, disregard the instructive lessons of our noble science, and by yielding to vice and intemperance, not only disgrace themselves, but reflect dishonour upon Masonry in general. It is this unfortunate circumstance which has given rise to those severe and unjust reflections, which the prejudiced part of mankind have so liberally bestowed upon us. But let these apostate brethren know, and let it be proclaimed to the world at large, that they are unworthy of their trust, and that, whatever name or designation they assume, they are in reality no Masons. It is as possible for a mouse to move a mountain, or a man to calm the boisterous ocean, as it is for a principled Mason to commit a dishonourable action. Masonry consists in virtuous improvement, in chearful and innocent pastime, and not in lewd debauchery or unguarded excess.

But though unhappy brethren thus transgress, no wise man will draw any argument from thence against the society, or urge it as an objection against the institution. If the wicked lives of men were admitted as an argument against the religion which they profess, Christianity itself, with all its divine beauties, would be exposed to censure. Let us therefore endeavour strenuously to support the dignity of our characters, and by reforming the abuses which have crept in among us, display Masonry in its primitive lustre, and convince mankind that the source from which it flows, is truly divine.

It is this conduct which can alone retrieve the ancient glory of the Craft. Our generous and good

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actions must distinguish our title to the privileges of Masonry, and the regularity of our behaviour display their influence and utility. Thus the world will admire our sanctity of manners, and effectually reconcile our uniform conduct with the incomparable tenets we profess to admire.

As our order is founded upon harmony, and subsists by regularity and proportion; so our passions ought to be properly restrained, and be ever subservient to the dictates of right reason. As the delicate pleasures of friendship harmonize our minds, and exclude rancour, malice, and ill-nature; so we ought to live like brethren bound by the same tie, always cultivating fraternal affection, and reconciling ourselves to the practice of those duties, which are the basis on which the structure we erect must be supported. By improving our minds in the principles of morality and virtue, we enlarge our understandings, and more effectually answer the great ends of our existence. Such as violate our laws, or infringe on good order, we mark with a peculiar odium; and if our mild endeavours to reform their lives should not answer the good purposes intended; we expel them our assemblies, as unfit members of society.

THIS is the practice which should universally prevail among Masons. Our outward conduct being directed by our inward principles, we should be equally careful to avoid censure and reproach.—Useful knowledge ought to be the great object of our desire; for the ways of wisdom are beautiful, and lead to pleasure.

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We ought to search into nature, as the advantages accruing from so agreeable a study, will amply compensate our unwearied assiduity. Knowledge must be attained by degrees, and is not every where to be found. Wisdom seeks the secret shade, the lonely cell designed for contemplation; there enthroned she sits, delivering her sacred oracles: there let us seek her, and pursue the real bliss; for though the passage be difficult, the farther we trace it, the easier it will become.

GEOMETRY, that extensive art, we should particularly study, as the first and noblest of sciences.—By geometry we may curiously trace nature, through her various windings, to her most concealed recesses. By it we may discover the power, the wisdom, and the goodness of the grand Artificer of the universe, and view with amazing delight the beautiful proportions which connect and grace this vast machine. By it we may discover how the planets move in their different orbs, and methematically demonstrate their various revolutions. By it we may rationally account for the return of seasons, and the mixed variety of scenes which they display to the discerning eye. Numberless worlds are around us, all framed by the same divine Artist, which roll through the vast expanse, and are all conducted by the same unerring laws of nature. How must we then improve? with what grand ideas must such knowledge fill our minds? and how worthy is it of the attention of all rational beings, especially of those who profess themselves promoters of our grand institution.

IT was a survey of nature and the obversation of

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its beautiful proportions that first determined man to imitate the divine plan, and to study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, improved by experience and time, produced some of those excellent works which will be the admiration of future ages. I might here trace the history of the Craft, and shew that, ever since order began, or harmony displayed her charms, our order had a being; but this is so well known, that a tedious discussion of incontrovertible facts might rather cloud the understanding, than open to our view a prospect which ignorance and barbarism can only veil.

If we are united, our society must flourish; let us then promote the useful arts, and by that means mark our distinction and superiority; let us cultivate the social virtues, and improve in all that is good and amiable; let the genius of Masonry preside, and under her sovereign sway let us endeavour to act with becoming dignity.

Now, is Masonry so good, so valuable a science? Does it tend to instruct the mind, and tame each unruly passion? Does it expel rancour, hatred, and envy? Does it reconcile men of all religions and of all nations? Is it an universal cement, binding its followers to charity, good-will, and secret friendship? Is it calculated to promote the truest freedom? Does it teach men to lead quiet lives? In short, are its precepts a complete system of moral virtue? Then, Hail, thou glorious Craft, bright transcript of all that is amiable!

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HAIL, thou blest moral science, which so beautifully exemplifies virtue! Welcome, ye delightful mansions, where all enjoy the pleasures of a serene and tranquil life! Welcome, ye blest retreats, where smiling friendship ever blooms, and from her throne dispenses pleasure with unbounded liberality! Welcome, sacred habitations, where peace and innocence for ever dwell!

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A

LESSON FOR FREE-MASONS:

OR A SERIES OF MORAL OBSERVATIONS ON THE INSTRUMENTS OF MASONRY.—BY A BROTHER.

THE various instruments which we of this profession make use of, are all emblematical or picturesque of the conduct of life we ought to persevere in.

THE RULE directs us to observe punctually every gospel duty; to press forward in the direct path, neither inclining to the right nor left hand, for the sake of any transient amusement or gratification whatsoever: it forbids us to give into the least inclination or propensity into the curve of life, and reminds us to beware of the least tendency to a circle, either in religion or morals! not to mind (because they seldom have any other than selfish views) neither Outs nor Ins in politics; and to have in all our conduct eternity in view.

THE LINE should make us pay the strictest attention to that line of duty which has been given us, or rather which was marked out to us by our great Benefactor and Redeemer. It teaches to avoid all kinds of double dealing, both in conversation and actions; it points out the direct but narrow path that leads to a glorious immortality; and that sincerity in our profession will be our only passport thither.——This line, like Jacob's ladder, connects heaven and earth together: and, by laying hold of it, we climb up to that place,

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where we shall change this short line of time for the never-ending circle of eternity.

THE PLUMB-LINE admonishes us to walk erect and upright in our christian vocation; not to lean to a side, but to hold the scale of justice in equal poise; to observe the just medium between temperance and voluptuousness; to fathom the depth of our limited capacities, and to make our several passions and prejudices of education fall plumb in, or to coincide with our line of duty.

THE SQUARE will teach us to square all our actions by this gospel rule and line, and to make our whole conduct harmonize with this most salutary scheme. Our behaviour will be regular and uniform, not aspiring at things above our reach, nor pretending to things above our finite capacities, nor to affect things above what our circumstances can possibly bear. In our expences, therefore, we shall neither ape those that are placed in a more exalted sphere; nor attend so much to the glitter of gold, as to sink beneath our proper station; but we shall observe the golden mean,

> And always to our acres join our sense,
> Because 'tis use that sanctifies expence.

THE COMPASSES will inform us, that we should in every station learn to live within proper bounds, that we may therefore be enabled to contribute freely and chearfully to the relief of the necessities and indigencies of our fellow creatures.——Hence we shall rise to notice, live with honour, and make our exit in

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humble hopes of compassing what ought to be the main pursuit of the most aspiring genius, a crown of glory.

THE LEVEL should advise us, that since we are all descended from the same common stock, partake of the like nature, have the same faith and the same hope through the redemption, which render us naturally upon a level with one another, that we ought not to divest ourselves of the feelings of humanity: and though distinctions necessarily make a subordination among mankind, yet eminence of station should not make us forget that we are men, nor cause us to treat our brethren, because placed on the lowest spoke of the wheel of fortune, with contempt; because a time will come, and the wisest of men know not how soon, when all distinctions, except in goodness, will cease; and when death, that grand leveller of all human greatness, will bring us to a level at the last. From hence too, the sceptic, the shallow reasoner, and babbling disputer of this world, may learn to forbear the measuring of infinity by the dull level of his own grovelling capacity, and endeavour, by way of atonement for his insults upon every thing that tends to mankind, either good or great, to vindicate the ways of God to man.

FROM your MALLET and CHISEL, you may likewise know what advantages accrue from a proper education. The human and unpolished, like a diamond surrounded with a dense crust, discovers neither its sparkling nor different powers, till the rough external is smoothed off; and beauties, till then unknown, rise full to our view. Education gives what a Chisel does to the stone, not only an external polish and smoothness,

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but discovers all the inward beauties latent under the roughest surfaces.——By education our minds are enlarged, and they not only range through the large fields of matter and space, but also learn with greater perspicuity, what is above all other knowledge, our real duty to God and man.

YOUR TROWEL will teach you, that nothing is united and knit together without proper cement.—No strict union, nor external polish can be made without it. And, as the Trowel connects each stone together, by a proper disposition of the cement; so charity, that bond of perfection and of all social union, (which I earnestly recommend to you all) links separate minds and various interests together; and, like the radii of a circle, that extends from the centre to every part of the circumference, makes each member have a tender regard for the real welfare of the whole community. But as some members will be refractory in every society, your HAMMER will likewise teach you how to use becoming discipline and correction towards such like offenders. If they will not submit to rule, you may strike off the excrescenes of their swelling pride, till they sink into a modest deportment. Are they irregular in their practices? Your HAMMER will instruct you to strike off each irregularity, and fit them to act a decent part on the stage of life. Do any affect things above their stations? Your HAMMER will teach you to press them down to their proper level, that they may learn in the school of discipline, that necessary knowledge—to be courteous.

WHAT the HAMMER is to the workman, that

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enlightened reason is to the passions in the human mind: it curbs ambition, that aspires to its own and neighbour's hurt; it depresses envy, moderates anger, checks every rising frailty, and encourages every good disposition of the soul; from whence must arise that comely order, that delightful self-complacency,

> Which nothing earthly gives, or can destroy,
> The soul's calm sunshine, and the heart-felt joy.

THUS, from our instruments, may we all be instructed to raise a stately fabric of good works, upon the strong foundation of faith, that we may be fitted at last to inhabit that glorious house, *Not made with hands, eternal in the heavens.*

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THE CEREMONY

OBSERVED AT FUNERALS, ACCORDING TO ANCIENT CUSTOM: WITH THE SERVICE USED ON THOSE OCCASIONS.

NO Mason can be interred with the formalities of the order, unless it has been by his own special request, communicated to the Master of the Lodge, of which he is a member, before his decease; nor unless he has been advanced to the third degree of Masonry, and has died a member of a regular constituted Lodge.*

THE Master of the Lodge, on receiving intelligence of his death, and being made acquainted with the day and hour appointed for his funeral, is to issue his command for summoning the Lodge; and immediately to make application, by the Grand Secretary, to the Deputy Grand Master, for a legal power and authority to attend the procession, with his officers, and such brethren as he may approve of, properly clothed.†

* The last part of this restriction has been waved in behalf of foreigners and sojourners, but does not extend to residents and natives.

† By an express law of the Grand Lodge, it is enacted, "That no "regular Mason do attend any funeral, or other public procession, "clothed with the badges and ensigns of the order; unless a dispen- "sation for that purpose has been obtained from the Grand Master, or "his Deputy, under the penalty of forfeiting all the rights and privileges

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THE dispensation being obtained, the Master may invite as many Lodges as he thinks proper, and the members of the said Lodges may accompany their officers in form; but the whole ceremony must be under the direction of the Master of the Lodge to which the deceased belonged; and he and his officers must be duly honoured, and chearfully obeyed on the occasion.

ALL the brethren, who walk in procession, should observe, as much as possible, an uniformity in their dress.——Decent mourning, with white stockings, gloves and aprons,* is most suitable and becoming;

" of the society; and of being deprived of the benefit of the general fund " of charity, should he be reduced to want."

As dispensations for public processions are seldom or never granted but upon very particular occasions, it cannot be thought that these will be very frequent, or that regular Masons will incline to infringe an established law, by attending those which are not properly authorised. Many public parades under this character, it is true, have been made of late years; but it may safely be affirmed, that they never received the sanction of the Grand Master, or the countenance of any regular Mason, conversant with the laws of the society. Of this the public may be easily convinced, if they reflect that the reputation of the whole fraternity would be at risk by irregularity on such an occasion; and it cannot be imagined, that the Grand Master, who is generally of noble birth, would so far degrade the dignity of his office, as to hazard the character of the society at large, by granting a dispensation from our established rules, for a public procession upon so trifling an occasion as a private benefit at a playhouse, public garden, or other place of general resort; where neither the interest of the fraternity, nor the public good, is concerned, and which, though it may be of advantage to one or two individuals, can never redound to the good of Masonry, or the honour of its patrons.

* This is the usual clothing of Master Masons.

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and no person ought to be distinguished with a jewel, unless he is an officer of one of the Lodges invited to attend in form. The officers of such Lodges should be ornamented with white sashes and hatbands; as also the officers of the Lodge to whom the dispensation is granted, who should likewise be distinguished with white rods.

In the procession to the place of interment, the different Lodges rank according to their seniority; the junior ones preceding. Each Lodge forms one division, and the following order is observed:

The Tyler, with his sword;
The Stewards, with white rods;
The Brethren out of office, two and two;
The Secretary, with a roll;
The Treasurer, with his badge of office;
Senior and Junior Wardens, hand in hand;
The Past-Master;
The Master;
The Lodge to which the deceased Brother belonged, in the following order, all the members having flowers or herbs in their hands:
The Tyler;
The Stewards;
The Music, [Drums muffled, and Trumpets covered;]
The Members of the Lodge;
The Secretary and Treasurer;
The Senior and Junior Wardens;
The Past-Master;
The Bible and Book of Constitutions on a cushion, covered with black cloth, carried by a Member of the Lodge;

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The MASTER;
The Choiristers, singing an anthem;
The Clergyman;

Pall Bearers,	The BODY, with the regalia placed thereon, and two swords crossed.	Pall Bearers;

Chief Mourner;
Assistant Mourners;
Two Stewards;
A Tyler.

ONE or two Lodges march, before the procession begins, to the church-yard, to prevent confusion, and make the necessary preparations. The brethren on no account to desert their ranks, or change their places, but keep in their different departments. When the procession arrives at the gate of the church-yard, the Lodge to which the deceased brother belonged, and all the rest of the brethren, must halt, till the members of the different Lodges have formed a perfect circle round the grave, when an opening is made to receive them. They then march up to the grave; and the clergyman and the officers of the acting Lodge taking their station at the head of the grave, with the choiristers on each side, and the mourners at the foot, the service is rehearsed, an anthem sung, and that particular part of the ceremony is concluded with the usual forms. In returning from the funeral, the same order of procession is to be observed.

THE FUNERAL SERVICE.

THE Lodge is opened by the Master of the Lodge to which the deceased belonged in the third degree,

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with the usual forms, and an anthem is sung. The body being placed in the centre of a couch, and the chest in which it is laid being open, the Master proceeds to the head of the corpse, and the service begins.

MASTER.

"WHAT man is he that liveth, and shall not see "death? Shall he deliver his soul from the hand of "the grave?

"MAN walketh in a vain shadow, he heapeth up "riches, and cannot tell who shall gather them.

"WHEN he dieth, he shall carry nothing away; "his glory shall not descend after him.

"NAKED we came into the world, and naked we "must return: the Lord gave, and the Lord hath "taken away; blessed be the name of the Lord."

THE grand honours are then given, and certain forms used, which cannot be here explained. Solemn music is introduced, during which the Master strews herbs or flowers over the body; and then, taking the SACRED ROLL in his hand, he says, "Let me die the "death of the righteous, and let my last end be like his."

THE brethren answer, "God is our God for ever "and ever; he will be our guide even unto death."

THE Master then puts the roll into the chest, saying, "Almighty Father, into thy hands we com-"mend the soul of our loving brother."

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THE brethren answer three times, giving the grand honours each time, "The will of God is accomplished; so be it."

THE Master then repeats the following prayer:—"Most glorious God, author of all good, and giver of all mercy, pour down thy blessings upon us, and strengthen all our solemn engagements with the ties of fraternal affection. Let this striking instance of mortality, O Lord, remind us of our approaching fate; and so fit and prepare us for that awful period, whenever it may arrive, that after our departure hence, in peace and in thy favour, we may be received into thine everlasting kingdom, and there enjoy, in endless fruition, the just rewards of a pious and virtuous life. *Amen.*"

AN anthem being sung, the Master retires to the pedestal, and the chest is shut up. An oration suitable to the occasion is then delivered; and the Master recommending love and unity, the brethren join hands, and renew to each other their pledged vows. The Lodge is adjourned, and the procession begins, in the form already described, to the church, and from thence to the place of interment; where an exhortation is given, and the Master makes the following invocations, the usual honours accompanying each:

Master. "MAY we be true and faithful, and may we live and die in love!"

Answ. "So mote it be."

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Master. "MAY we always profess what is good, "and may we always act agreeably to our profession!"

Answ. "So mote it be."

Master. "MAY the Lord bless us, and prosper "us; and may all our good intentions be crowned "with success!"

Answ. "So mote it be now, from henceforth, "and for evermore."

THE Secretaries then advance, and throw their rolls into the grave with the usual forms, while the Master repeats, with an audible voice—"Glory be to "God on high, on earth peace and good-will towards "men."

Answ. "So mote it be."

THE Master then concludes the ceremony at the grave in the following words:—"From time imme-"morial it has been an established custom among the "members of this respectable society, when requested "by a brother, to accompany his corpse to the place of "interment, and there to deposit his remains with the "usual formalities.

"IN conformity with this laudable usage, and at "the special request of our deceased brother, whose "memory we revere, and whose loss we now deplore, "we are here assembled, under legal dispensation, in "the form and character of Masons, to resign his body

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" to the earth, from whence it came, and to offer up
" the last tribute of our fraternal affection and regard to
" his memory; thereby demonstrating to the world the
" sincerity of our past esteem, and our steady attach-
" ment to the principles of our honourable order.

" WITH all proper respect to the established cus-
" toms of the country in which we reside, with due
" deference to our superiors in church and state, and
" with unlimited good-will to all mankind, we here
" appear in the character of our profession.—Invested
" with the badges of our sacred institution, we humbly
" implore the blessing of Heaven on all our zealous
" endeavours for the general good of society, and pray
" for our steady perseverence in the principles of piety
" and virtue.

" As it has pleased the great Creator to remove
" our worthy brother, now deceased, from the cares
" and troubles of a transitory existence, to a state of
" eternal duration; and thereby to weaken the chain
" by which we are linked one to another: may this
" example of the uncertainty of human life remind us
" of our approaching fate; and may we who survive
" him, be more strongly cemented with the ties of
" union and friendship; and so regulate our conduct
" here, by the sacred dictates of truth and wisdom, as
" to enjoy, in the latter period of life, that serene
" tranquillity of mind which ever flows from a clear
" and unsullied conscience, void of offence.

" UNTO the grave we have resigned the body of

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"our loving friend and brother, there to remain until "the general resurrection; in favourable expectation "that his immortal soul will partake of those joys "which have been prepared for the righteous from the "beginning of the world: and we earnestly pray "Almighty God, of his infinite goodness, at the grand "tribunal of unbiassed justice, to extend his mercy "towards him, and all of us, and to crown our felicity "with everlasting bliss in the expanded realms of "a boundless eternity. This we beg, for the honour "of his holy name, to whom be glory, now and for "ever. *Amen.*"

THUS the service ends, when the usual honours are given, and the procession returns to the place from whence it came.

THE brethren being all arrived at the Lodge, the necessary duties are complied with, and the business of Masonry is renewed. The *regalia*, and ornaments of the deceased, if an officer of the Lodge, are returned to the Master in due form, and with the usual ceremonies; after which the charges for regulating the conduct of the fraternity are rehearsed, and the Lodge is closed in the third degree with a blessing.



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LIST OF LODGES,

(WITH THEIR NUMBERS)

As altered by Order of the Grand Lodge,

APRIL 18, 1792.

THE STEWARDS's LODGE, *(constituted* 1735) Freemasons' Tavern, Great Queen-street.

Time immemorial.

1 Lodge of Antiquity, Freemasons' Tavern, Great Queen-street
2 Somerset-house Lodge, Freemasons' Tavern

1721.

3 Lodge of Friendship, Thatched-house Tavern, St. James's street
4 British Lodge, Nag's Head, Carnaby-square
5 Westminster and Key-stone Lodge, Horn Tavern, Palace-yard

1722.

6 Lodge of Fortitude, King's-arms Tavern, Old Compton-street
7 L. of St. Mary-la-bonne, Cavendish-sq. Coffee-h.
8 Ionic L. King's-arms, Brook-str. Grosvenor-sq.
9 Dundee-arms L. Red-lion-str. Wapping

1723.

10 *Kentish L. of Antiquity, Chatham*
11 *King's-arms, Wandsworth, Surry*
12 L. of Emulation, Paul's-head Tav. Cateaton-str.
13 *Fraternal Lodge, Greenwich*
14 Globe Lodge, White-hart Tavern, Holborn
15 Jacob's Ladder, New London Tavern, Cheapside

1724.

16 *White Swan, Norwich*
17 *Lodge of Antiquity, Portsmouth*
18 Castle Lodge of Harmony, Horn, Doctors Com.
19 *Lodge of Philanthropy, Stockton upon Tees, Durham*

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1725.

20 Globe, Fleet-street
21 Old King's-arms Lodge, Freemasons' Tavern

1727.

22 St. Alban's L. Thomas's Tav. Dover-st. Piccadilly

1728.

23 Lodge of Attention, Freemasons' Tavern

1729.

24 St. John's Lodge, at Gibralter

1730.

25 Castle L. White Swan, Mansel-st. Goodman's-fields
26 Corner-stone L. Thatched-h. Tav. St. James's st.
27 Britannic Lodge, Star and Garter, Pall-Mall
28 *Well-disposed Lodge, Waltham-abbey*
29 L. of Fortitude, Hamburgh-arms, East Smithfield

1731.

30 Sociable Lodge, Horn Tavern, Doctors Commons
31 *Medina Lodge, Vine, West Cowes*
32 King's-arms, Marybone-street, Piccadilly
33 *Anchor and Hope, Bolton-le-Moors, Lancashire*
34 *Sarum Lodge, Salisbury*
35 *St. John's Lodge, Exeter*

1733.

36 *Royal Cumberland Lodge, Bath*
37 *Lodge of Relief, Bury, Lancashire*
38 *St. Paul's Lodge, Birmingham*
39 Royal Exchange, Boston in New England
40 Valenciennes, French Flanders

1734.

41 The Strong Man, East Smithfield

1735.

42 *Swan, Wolverhampton*
43 Union Lodge of Freedom and Ease, Coal-hole, Fountain-court, Strand
44 *Lodge of Industry, Swalwell, Durham*
45 Solomon's Lodge, Charles-town, South Carolina
46 Solomon's Lodge, No. 1, Savannah, in Georgia
47 *Angel, Colchester*

1736.

48 *King's Head, Norwich*

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50 Constitution Lodge, Old Crown and Cushion, Lambeth-March
51 *Howard Lodge of Brotherly Love, Arundel, Sussex*

1737.

52 Parham Lodge, Parham, in Antigua
53 City Lodge, Ship Tavern, Leadenhall-street
54 L. of Felicity, Queen's-arms Tav. St. James's-str.
55 Vacation Lodge, Star and Garter, Paddington
56 *Lodge of Affability, New Brentford*

1738.

57 Royal Naval Lodge, near Wapping Old-stairs
58 *Royal Chester Lodge, Chester*
59 Baker's Lodge, St. John's, Antigua
60 Lodge of Peace and Harmony, London-stone Tavern, Cannon-street
61 *Union Cross, Halifax, Yorkshire*
62 The Great Lodge, St. John's, Antigua
63 *Lodge of Fortitude, Manchester*

1739.

64 Mother Lodge, at Kingston, Jamaica, No. 1
65 Mother L. Scotch-arms, St. Christ. Basseterre
66 Lodge of Sincerity, Joiners' and Feltmakers' arms, Joiner-street, Southwark
67 L. of Peace & Plenty, Red Lion, Horsleyd. Lane
68 Grenadiers' Lodge, Cleveland-arms, Great Quebec-street, Portman-square

1740.

69 L. of Prudence & Peter, Half-Moon-st. Piccadilly
70 Star in the East, at Calcutta, 1st Lodge at Bengal
71 St. Michael's Lodge, in Barbadoes

1742.

72 Lodge of Unity, Porcupine, Great Newport-str.
73 Old Road, St. Christopher's
74 The Union, Franckfort, in Germany

1743.

75 Prince George L. George-town, Winyaw, South Carolina

1747.

76 *Bear, Yarmouth, Norfolk*
77 Lodge at St. Eustatius

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1748.

78 *Maid's Head, Norwich*
79 *Prince George Lodge, Plymouth*

1749.

80 *Red Cow, Norwich*
81 Second Lodge, Boston, New England
82 No. 1, Halifax, in Nova Scotia

1750.

83 Marblehead L. in Massachusets-bay, New Engl.
84 St. Christopher's, at Sandy Point
85 Newhaven Lodge, in Connecticut, New England

1751.

86 *Unicorn, Norwich*
87 *Lodge of Love and Honour, Falmouth*
88 *Star Tavern, Great Yarmouth, Norfolk*
89 *Lodge of Freedom, Gravesend*

1752.

91 St, John's Lodge, Bridge-town, Barbadoes
92 George L. Rose and Crown, Downing-st. Westm.
93 The Stewards' L. at Freemasons' Hall, Madras
94 St. Peter's Lodge, Barbadoes

1753.

95 Old Cumberland Lodge, Red Lion, Old Cavendish-street, Oxford-street
96 Foundation L. Freemasons' Tav. Great Queen-st.
97 United L. of Prudence, Horse Grenadier, near N. Audley-street, Oxford-street
98 *Lily Tavern, Guernsey*
99 *Fountain, Norwich*
100 Evangelists' Lodge, at Montserrat
101 *Legs of Man, at Prescot, Lancashire*
102 Royal Exchange, Norfolk, in Virginia

1754.

103 *Druids' L. of Love and Liberality, Redruth, Cornwall*
104 Rose and Crown, Crown-street, Westminster
105 *Castle and Lion, Norwich*
106 *Scientific Lodge, Cambridge*
107 St. Michael's Lodge, City of Scherwin, in the duchy of Mecklinburg
108 St. James's L. Blue Posts, Berwick-street, Soho
109 No. 2, at St. Eustatius

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110 Loge des Annis Reunis, King's-arms, Lower Brook-street
111 *Lodge of Unanimity, Manchester*

1755.

112 In the 8th or King's own Regiment of Foot
113 Gloucester Lodge, Jacob's Well, Barbican
114 Lodge at Wilmington, on Cape-Fear River, North Carolina
115 *Sea Captains' Lodge, Liverpool*
116 Union Lodge, Charles-town, South Carolina
117 L. of Regularity, Thatched-h. Tav. St. James's-st.
118 L. of Freedom and Ease, Three Jolly Butchers, Old-street-road
119 Swan, at York-town, in Virginia
120 *Wounded Hart, Norwich*
121 *Phœnix Lodge, Sunderland, Durham*
122 Grand Lodge Frederick, at Hanover
123 *Plume of Feathers, Chester*

1756.

124 St. David's L. King's-arms Coffee-h. Brook-str.
125 A Masters' L. at Charles-town, South Carolina
126 Port-Royal Lodge, Carolina
127 L. of St. Geo. Island St. au Croix, West Indies
128 Burlington L. Coach and Horses, Burlington-str.

1757.

129 *Sea Captains' Lodge, Sunderland*
130 Providence Lodge, in Rhode-island
131 Shakespear, Covent-garden
132 St. Mary's Lodge, St. Mary's Island, Jamaica
133 *White Horse, Norwich*
134 L. of Cordiality, Golden-cross, Chairing-cross
135 St. John's Lodge, Anne-street, New York, No. 2
136 *King's Head, Coltishall, Norfolk*
137 *Lodge of Unity, Plymouth*
138 *Beaufort Lodge, Bristol*
139 Lodge at Bombay, in the East Indies

1759.

140 *Marine L. of Fortitude, Stonehouse, near Plymouth*
141 *The Sun, at Newton-Abbot, Devonshire*

1760.

142 London L. London Coffee-house, Ludgate-hill

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1761.

143 Lodge of Industry and Perseverence, at Calcutta, 2d Lodge at Bengal
144 *Restoration Lodge, Darlington*
145 Union Lodge, at Crow-lane, in Bermuda

1762.

146 *St. George's Lodge, Exeter*
147 *British Union Lodge, Ipswich, Suffolk*
148 Royal Frederick, at Rotterdam
149 *Royal Lancashire Lodge, Colne, Lancashire*
150 *St. Alban's Lodge, Birmingham*
151 Merchants' Lodge
152 St. Andrew's Lodge } at Quebec
153 St. Patrick's Lodge
154 St. Peter's Lodge, Montreal
155 Select Lodge
156 In the 52d Regiment of Foot } at Quebec
157 *Royal Navy Lodge, Deal*
158 *Lodge of Friendship, Lynn-Regis, Norfolk*
159 Lodge of Inhabitants, at Gibralter
160 *Palladian Lodge, Hereford*
161 Door to Eternity, at Heldesham, in Germany

1763.

162 *Union Lodge, Nottingham*
163 St. Mark's Lodge, South Carolina
164 L. of Regularity, St. John's Hall, Black River, Musquito Shore
165 *Old Black Bull, at Richmond, in Yorkshire*
166 *Marquis of Granby Lodge, Old Elvit, Durham*
167 L. of Amity, St. George's Quay, Bay of Honduras
168 *Thorn, at Burnley, in Lancashire*
169 Union L. Angel & Crown, Crispin-st. Spittlefields
170 *Royal Mecklinburg Lodge, Croyden, Surrey*

1764.

171 Royal L. Thatched-house Tav. St. James's-street
172 La Sagesse, St. Andrew, at the Grenadoes
173 *White Lion, at Kendal, in Westmorland*
174 *St. Nicholas's Lodge, Harwich*
175 *White Hart, Ringwood, Hants*
176 *Lodge of Harmony, Eversham*
177 *Salutation, Topsham, Devonshire*
178 L. of Constitutional Attachment, Mitre, Tooley-st.

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179 *Philharmonic Lodge, Isle of Ely, Cambridgeshire*
180 Caledonian L. Half-Moon Tav. Gracechurch-str.
181 *Lodge of perpetual Friendship, Bridgewater, Somerset*

1765.

182 L. of St. John, Evang. Two Blue Posts, Charlotte-str. Russel-p. Rthbne-p.
183 British Social L. White Bear, Old-street-square
184 Tuscan Lodge, King's-head Tavern, Holborn
185 Operative Masons, Cannon, Portland-road Mary-bone
186 Gothic L. Foot-guards, Suttling-house, Whitehall
187 *Old Antelope-inn, Pool, in Dorsetshire*
188 Corinthian L. Cock and Bottle, Upper Brook-str. Grosvenor-square
189 *Tontine, Sheffield, in Yorkshire*
190 At Allost, in Flanders
191 St. George's Lodge, White Lion, Oxford-street
192 *Black Horse, Tombland, Norwich*
193 *R. Edwin L. Bury St. Edmund's*
194 *St Luke's Lodge, Chelsea*
195 Lodge at Jopa, in Baltimore County, in Maryland
196 *Lodge of perfect Friendship, Bath*
197 At St. Hilary, in Jersey
198 *Swan, at Warrington, in Lancashire*
199 Lodge of perfect Unanimity, at Madras, No. 1
200 Lodge, No. 1, Bencoolen
201 Tortola and Beef Island

1766.

202 *Lodge of Unanimity, Wakefield, Yorkshire*
203 King's-arms Punch-house, Shad. Thames
204 English Lodge, at Bourdeaux
205 Bedford L. Freemasons' Tav. Great Queen-str.
206 *Patriotic Lodge, Croyden, Surry*
207 *Star Lodge, Chester*
208 *St. Nicholas' Lodge, Newcastle upon Tyne*
209 *Sion Lodge, North Shields, Northumberland*
210 *Lodge of True Friendship, Bromley, Middlesex*

1767.

211 Angel, Upper Ground, Christ-church, Southwark
212 *Lodge of Integrity, Manchester*
213 *Union Lodge, Bristol*

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214 At Grenoble, in France
215 Lodge of Morality, King's Head, Old Compton-street, Soho
216 Three Lions, Marborough, in Hessia
217 Lodge of Honour and Generosity, Buffalo Tavern, Bloomsbury
218 L. of Union, Three Jolly Hatters, Bermondsey-st.
219 Royal York of Friendship at Berlin, Middle Mark of Brandenburg
220 British Union, Rotterdam
221 *St. John's Lodge, Hampstead*
222 Three Pillars, Rotterdam
223 Royal White Hart L. Halifax, North Carolina
224 *Lodge of Amity, Preston, Lancashire*
225 Lodge of Amity, Canton, in China
226 *All-Souls Lodge, Tiverton, in Devonshire*
227 *Lodge of Friendship, Ilford, Essex*

1768.

228 L. of Concord, White Lion, High-st. Bloomsbury
229 *Mona Lodge, at Holyhead, Anglesea, N. Wales*
230 La Victoire, City of Rotterdam, in Holland
231 L. of Sincerity, Jamaica-house, Bermondsey
232 *Caveac Lodge, Hammersmith*
233 In the 24th Regiment of Foot
234 Constant Union, the City of Ghent, in Flanders
235 *Godolphin Lodge, St. Mary's Island, Scilly*
236 Manchester Lodge, Nott's Coffee-house, Butcher-row, Temple-bar
237 Lodge of Perfect Union, in his Sicilian Majesty's Reg. of Foot, Naples
238 L'Esperance, Thatched-house Tav. St. James's-st.
239 Queen Charlotte's Lodge, Coach-makers' Arms, Hosier-lane, West Smithfield

1769.

240 Sun L. City of Flushing, Province of Zealand
241 *Lodge of Hope, Stourbridge, Worcestershire*
242 Lodge of Unity, K. Henry's Head, Red-lion-str. Whitechapel
243 *Royal George Lodge, at Newton-Abbot*
244 *Beaufort Lodge, at Swansea*
245 Well-chosen Lodge, at Naples
246 *Lodge of Virtue, Bath*

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247 *Inflexible Lodge, Mitcham, Surrey*
248 *Lodge of Hospitality, Bristol*
249 St. Peter's Lodge, King's Head, Walworth
250 No. 1, } Sweden
251 No. 2, } Sweden
252 No. 3, } Sweden
253 *Golden Lion, at Neston, Cheshire*
254 *Lodge of Sincerity, Plymouth-dock*
255 *Lodge of St. John, Manchester*

1770.

256 L. of Perfect Harmony, at Mons, in the Austrian Netherlands
257 L. of Friendship, Bunch of Grapes, Limeh. hole
258 Lodge of Prosperity, Globe Tavern, St. Saviour's Church-yard, Southwark
159 St. Charles de la Concord, City of Brunswick
260 *Lodge of Fortitude and Perseverance, Epsom*
261 *White Hart, Christ-church, Hants*
262 *Lodge of Concord, Barnard-Castle, Durham*

1771.

263 Jerusalem L. Crown Tavern, Clerkenwell-green
264 L. of Industry, Ben Johnson's Head, Shoe-lane
265 Lodge of Perfect Union } at Leghorn.
266 Lodge of Sincere Brotherly Love } at Leghorn.
267 Lodge of Perfect Union, St. Petersburg
268 *Lodge of Friendship, Plymouth-dock*
269 Junior Lodge, Kingston No. 2, } in Jamaica
270 Harmony Lodge, ditto No. 3, } in Jamaica
271 St. James's L. Montega-bay No. 4, } in Jamaica
272 Union L. St. James's Parish No. 5, } in Jamaica
273 *Lodge of Harmony, Carlisle, Cumberland*

1772.

274 Rising-Sun L. at Fort Marlborough, East Indies
275 Lodge of Vigilance } Island of Grenada.
276 Lodge of Discretion } Island of Grenada.
277 *Torby Lodge, at Paignton, in Devon*
278 Union L. at St. Eustatius, in the West Indies
279 Lodge of Candour, at Strasbourg
280 *Lodge of Friendship, Deptford-green*
281 Lodge, at Speights-town, in Barbadoes
282 Lodge of Concord, at Antigua

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283 L. of the Three Grand Principles, King's Head Tavern, Islington
284 *Royal Edmund Lodge, Bury St. Edmund's*
285 Union Lodge, at Venice
286 Lodge, at Verona
287 Lodge of Liberty, Half-moon, West Smithfield
288 L. of Unanimity, at Calcutta, 3d Lodge of Bengal

1773.

289 Lodge at Detroit, in Canada
290 *Apollo Lodge, at York*
291 *Lodge of Jehosaphat, Bristol*
292 Anchor and Hope, Calcutta, 4th L. of Bengal
293 Lodge of Humility with Fortitude, Calcutta, 5th Lodge of Bengal
295 *Lodge of Union, Town of Gateshead, Durham*
296 Williamsburg Lodge, at Williamsburg, Virginia
297 Botetourt Lodge, at Botetourt, Virginia
298 Lodge Frederick, at Cassel, in Germany
299 L. of Good Friends, at Rousseau, in Dominica

1774.

300 *L. of Liberty and Sincerity, Bridgewater, Somerset*
301 *Lodge of Prudence, Leigh, in Lancashire*
302 Unity Lodge, No. 2, at Savannah, in Georgia
303 L. of the Nine Muses, No. 1, Petersburg
304 L. of the Muse Urania, No. 2,
305 Lodge of Bellona, No. 3,
306 Lodge of Mars, No. 4, Yassy
307 L. of the Muse Clio, No. 5, Moscow,
} Russia
308 *St. Bede's Lodge, Morpeth, Northumberland*
309 Lodge of Harmony, at Guernsey

1775.

310 *Durnovarian Lodge, Dorchester, Dorset*
311 Helvetic Union Lodge, Ship, Leadenhall-street
312 *Sun and Sector, Workington, in Cumberland*
313 St. Jean de Nouvelle Esperance, in Turin
314 *True and Faithful Lodge, West Malling, in Kent*
315 Grenadiers' Lodge, at Savannah, in Georgia
316 Lodge of True Friendship, with the 3d Brigade, 6th Lodge of Bengal
317 Green-island L. at Green-island, No. 8,
318 L. of Lucca, Parish of Hanover, No. 9,
319 Union L. at Savannah la Mar, No. 11,
} Jamaica

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320 Union Lodge, at Detroit, in Canada

1776.

321 St. And. L. Robin Hood, Charles-str. St. James's
322 Royal York Lodge of Perseverance, Coldstream Regiment of Guards
323 *Lodge of Concord, Southampton*
324 *Royal-Oak Lodge, Ripon, Yorkshire*
325 L. of Honour, Bell, York-street, Westminster
326 *Industrious Lodge, Canterbury*
328 *King of Prussia, Penrith, in Cumberland*
329 *Lodge of United Friendship, Gravesend*

1777.

330 Lodge of the Nine Muses, Thatched-house Tav. St. James's-street
331 *Union Lodge, York*
332 *Social Lodge, Bocking, Essex*
333 *Gnoll Lodge, Neath, Glamorganshire*
334 Lodge in the Island of Nevis
335 In the 6th, or Inniskilling, Regiment of Dragoons
336 *Impregnable Lodge, Sandwich*

1778.

337 Lodge at Messina, in Sicily

1779.

338 *Northumberland Lodge, Alnwick, Northumberland*
339 Lodge of Independence, Vine Tavern, Broad-str. Ratcliff
340 Pilgrim L. Freemasons' Tav. Great Queen-street
341 *Lodge of Fortitude, Maidstone, Kent*

1780.

342 L. of St. Geo. in the 1st Reg. of Dragoon-guards
343 *St. Hild's Lodge, South Shields, Durham*
344 *Merchants' Lodge, Liverpool*
345 Lodge of Liebau, in Courland
346 Lodge at Naples
347 *St. Michael's Lodge, Alnwick, Northumberland*
348 *St. George's Lodge, Doncaster*

1781.

349 *Alfred Lodge, Wetherby, Yorkshire*
350 Lodge of Rural Friendship, Bedford Coffee-house, Covent-garden
351 *Rodney Lodge, Kingston upon Hull*

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352 *Lodge of Friendship, Dartmouth, Devonshire*
353 *Lodge of Moral Reformation, Deptford*
354 La Loggia della Verita, Naples
355 Hiram's Lodge, Sugar-loaf, Great St. Helen's, St. Mary Axe

1782.

356 St. George's East York Militia Lodge, in East Riding Regiment of York Militia
357 *Lodge of Science, Salisbury*
358 Old British and Ligurian Lodge, Genoa
359 Mount Sinai Lodge, St. John's, Antigua
360 *Lodge of True Love and Unity, Brixham, Devon*
361 *Lodge of Peace, Joy, and Brotherly Love, Penryn, Cornwall*

1783.

362 *Mariners' Lodge, New Dock, Liverpool*
363 *Minerva Lodge, Hull, Yorkshire*
364 Lodge of Good Intention, in North, or 2d, Reg. of Devon Militia
365 *Loyal Lodge, Barnstaple*
366 *Apollo Lodge, Salisbury*

1784.

367 Lodge at Placentia, Newfoundland
368 *Homesdale Lodge of Freedom and Friendship, Ryegate, Surrey*
369 *Harmonic Lodge, Dudley, Worcestershire*
370 African Lodge, Boston, New England
371 *Lodge of Truth, Richmond-green*
372 *Raby Lodge, Raby-Castle, Staindrop, Durham*

1785.

373 *Royal Gloucester Lodge, Gloucester*
374 *Lodge of Concord, Plymouth-dock*
375 La Parfaite Amitie, at Avignon, Languedoc
376 St. John's Lodge, at Michlimacinac, Canada
377 Barry Lodge, in the 34th Regiment
378 Rainsford Lodge, in the 44th Regiment
379 *Tyrian Lodge, Derby*
381 Harbour Grace, Newfoundland
382 *Trinity Lodge, Coventry*
383 *Lodge of Unanimity, Wells, Somersetshire*
384 *Lodge of Harmony, Hampton-court*
385 *Lodge of St. George, New Windsor, Berks*

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386 *Thanet* Lodge, *Margate*
387 Lodge of Good Intent, Ship Tav. Leadenhall-str.
388 *White* Lion, *Whitchurch, Shropshire*
389 Lodge *of Perfect Friendship, Ipswich*
390 L. of Union, Spread-Eagle, Patt-str. Lambeth

1786.

391 Lodge *of Independence, Chester*
392 Lodge *of Benevolence, Sherborn, Dorset*
393 St. Margaret's L. Rose and Crown, Darmouth-street, Westminster
394 L. *of Friendship and Sincerity, Shaftesbury, Dorset*
395 *Phœnix* Lodge, *Portsmouth*
396 Lodge of the Black Bear, in the City of Hanover
397 *St. John's* Lodge, *Broomsgrove, Worcestershire*
398 Carnatic Military Lodge, at Vellore, No. 2, Coast of Coromandel
399 At Futty-Ghur, Bengal
400 Hiram's Lodge, at Gibraltar
401 Lodge *of Goodwill, at Braintree, Essex*
402 Lodge *of Sincerity, Wigan, Lancashire*
403 Lodge *of Harmony, Ormskirk, ditto*
404 *Snowden* Lodge, *Carnarvon, North Wales*

1787.

405 Lodge of St. Charles, at Hildburgshausen
406 *St. Matthew's* Lodge, *Barton upon Humber*
407 *Amphibious* Lodge, *Stonehouse, near Plymouth*
408 *Newtonian* Lodge, *Knaresborough*
409 *Royal Navy* Lodge, *Gosport*
410 L. *of Trade and Navigation, Northwich, Cheshire*
411 Lodge *of Unity, Lichfield*
412 Prince of Wales's L. Star and Garter, Pall-Mall
413 L. Astrea, at Riga, with permission to assemble in the Duchy of Courland
414 *Royal Denbeigh* L. *at Denbeigh, North Wales*
415 L. Absalom, have met since 1740
416 L. St. George, ditto 1743
417 L. Emanuel, ditto 1774
418 L. Ferdinand Caroline, ditto 1776
} at Hambourg
419 L. of Perfect Harmony, St. Thomas Mount, No. 3
420 L. of Social Friendship, at Madras, No. 4
421 Lodge at Trichinopoly No. 5
422 L. of Social Friendship, St. Thomas Mount, No. 6

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424 St. Paul's Lodge, Montreal, Canada
425 In the Regiment of Anhalt Zerbst
426 L. of Unity, at Fort William Henry } Canada
427 St. James's Lodge, at Cataraqui
428 Select Lodge, at Montreal
429 New Oswegatchie Lodge
430 St. John's Lodge, at Niagara

1788.

432 *Wiltshire Lodge, Devizes, Wiltshire*
433 *Lodge of Unanimity, Ilminster, Somersetshire*
434 *Salopian Lodge, Shrewsbury*
435 Bank of England Lodge, Guildhall Coffee-house, King-street, Cheapside
436 *L. of Honour and Perseverance, Cockermouth Cumbl.*
437 *Philanthropic* L. *Melford, Suffolk*
438 *Duke of York's* L. *Doncaster*
439 *Royal Yorkshire* L. *Kighley, Yorkshire*
440 *The Old Globe* L. *Scarborough*
441 L. *of Napthali, Manchester*
442 L. *of Unity, ditto*
443 L. *of Union, ditto*
444 L. *of Fidelity, Burnley, Lancashire*

1789.

445 *Egerton* L. *Whitchurch, Shropshire*
446 Star and Garter, Pall-Mall
447 Lodge of Unity, at Dantzick
448 St. John's L. of Secrecy and Harmony, at Malta
449 Country Stewards' L. Freemasons' Tavern, Great Queen-street
450 At Fredericton, New Brunswick, N. America
451 *Cambrian* L. *Brecon, South Wales*
452 *Royal Clarence* L. *Brighthelmstone, Sussex*
453 *Lodge of Harmony, Northampton*
454 *Beneficent* L. *Macclesfield, Cheshire*
455 *Royal York* L. *Bristol*
456 Lodge Frederic Charles Joseph, of the Golden Wheel, Mentz
457 *Wrekin* L. *Wellington, Shropshire*
458 *Lodge of Tranquillity, Manchester*
459 *Independent Lodge, Congleton, Cheshire*
460 *Albion Lodge, at Skipton, Yorkshire*

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462 *Lodge of Good Fellowship, Chelmsford, Essex*
463 *Lodge of Friendship, Oldham, Lancashire*
464 Lodge of the North Star, at Fredericksnagore, 7th Lodge of Bengal
465 Calpean Lodge, at Gibraltar

1790.

466 Friendly Lodge, King's Head Tavern, Holborn
468 *Harmony Lodge, Chichester, Essex*
469 *Royal Clarence Lodge, Frome, Somerset*
470 *Corinthian Lodge, Newark, Nottinghamshire*
471 *St. John's Lodge, Leicester*
472 L. Archimedes, of the three Tracing Boards, Altenburg
473 L. of the Three Arrows at Nurnberg
474 L. of Constancy, at Aix-la-Chapelle
475 L. of the Rising Sun, at Kempton, in Swabia
476 L. of the Temple of true Concord, at Cassel
477 Lodge Charles of Unity, at Carlsruhe
478 Lodge of Perfect Equality at Creyfeld
479 L. Astrea, of the Three Elms, at Ulm
480 L. St. Charles of the Red Tower, at Ratisbon

} Germany.

481 Lodge of Solid Friendship, at Trichinopoly, No. 7, Coast of Coromandel
482 *Lodge of Benevolence, Stockport, Cheshire*
483 *Rein-deer Inn, Worcester*
484 *Lodge of Fortitude, Lancaster*

1791.

485 *Silurean Lodge, Kington, Herefordshire*
486 Lodge of Friendship, Gibraltar
487 *Bedford Lodge, Tavistock, Devonshire*
488 *Lodge of Amity, Rochdale, Lancashire*
489 *At Aberistavith, South Wales*
490 L. of the Silent Temple, at Hildesheim, Germany
491 *Doric Lodge, Grantham, Lincolnshire*
492 *St. John's Lodge, Henley-in-Arden, Warwickshire*
493 *Loyal and Prudent Lodge, Leeds, Yorkshire*
494 Lodge of Love and Harmony, Barbadoes

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1792.

495 At Bulam, on the coast of Africa
496 *North Nottinghamshire Lodge, East Retford*
497 *Lodge of St. George, North Shields, Northumberland*
498 Rawdon L. between the Lakes in Upper Canada
499 *Faithful Lodge, at Biddeford, Devon*
500 *Lodge of Prudence, at Halesworth, Suffolk*
501 *Two-necked Swan, Mancroft, Norwich*
502 *Lodge of Love and Honour, Shptn-Mallet, Somerset*
503 *Royal Gloucester Lodge, Southampton*
504 *Samaritan Lodge, Kighly, Yorkshire*
405 *Philanthropic Lodge, Skipton, ditto*
406 *L. of the Three Graces, Barnoldswick, in Cravon, ditto*
507 Bermuda Lodge, at St. George's, in Bermuda
408 *Noah's Ark Lodge, Middlewich, Cheshire*
509 *Lodge of Unanimity, Stockport, Cheshire*
510 *Urania Lodge, Glamford Briggs, Lincolnshire*
511 *Lodge of Harmony, Bacup, Lancashire*
512 *Lodge of Fidelity, Leeds*

1793.

513 *White Hart, Huddersfield, Yorkshire*
514 *Union Soho Lodge, Handsworth, Staffordshire*
515 *Cambridge New Lodge, Cambridge*
516 *Shakespeare L. Stratford upon Avon, Warwickshire*
517 *Rural Philanthropic L. Huntspill, Somersetshire*
518 *At the Castle, Lord-street, Liverpool*
519 *Scarsdale Lodge, Chesterfield, Derbyshire*
520 *The King's Friends' Lodge, Nantwich, Cheshire*
521 Union Lodge, at Cornwall, in Upper Canada
522 St. John's Lodge of Friendship, at Montreal
523 *Friendly Brothers' Lodge, Newcastle, Staffordshire*
524 *Lodge of Urbanity, Wincanton, Somersetshire*
525 *Constitutional Lodge, Beverly, Yorkshire*
526 *Union Lodge, Macclesfield, Cheshire*
527 *Royal Brunswick Lodge, Sheffield, Yorkshire*
528 At Chunar, in the East Indies, 8th L. of Bengal
529 L. of Mars, Cawpore, 9th Lodge of Bengal
530 *Witham Lodge, City of Lincoln*
531 *Lodge of Unity, Yarmouth, Norfolk*
532 *At Royton, Lancashire*
533 *Royal Edmund Lodge, Leominster, Herefordshire*
534 *Lodge of St. John, Lancaster*

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1794.

535 *Lodge of Emulation, Dartford, Kent*
536 *Lodge of Minerva, Ashton under Line, Lancashire*
537 *The Apollo Lodge, Alcester, Warwickshire*
538 *Lodge of Unity and Friendship, Bradford, Wilts*
539 *Lodge of Hope, Bradford, Yorkshire*
540 *Benevolent Lodge, Teignmouth, Devon*
541 *Lodge in Cheshire Militia*
542 *Philanthropic Lodge, Leeds*

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LIST OF LODGES

HOLDING OF THE GRAND LODGE OF SCOTLAND,

1793.

1 EDINBURGH, Mary's Chapel
4 Cannongate Kilwinning
7 Glasgow Kilwinning
8 Cannongate and Leith, Leith and Cannongate
9 Old Kilwinning Lodge of Inverness
10 Hamilton
11 Journeymen Masons, Edinburgh
12 Dunblane
13 Dalkeith
14 Maybole
15 Greenock Kilwinning
16 Torphichen ditto, at Bathgate
17 Dunkeld
18 Montrose Kilwinning
19 Falkirk
20 Linlithgow
— Dumbarton Kilwinning
21 Couper of Fife, St. John
22 Lesmahago
23 Old Lodge of Lanerk
24 Kilmarnock
25 Dunce
26 Old Lodge of Peebles
27 St. Andrew's
28 Dumfermling
29 Glasgow, St. Mungo
30 Kirkentulloch, Kilsyth
31 Kilsyth
31 St. Andrew's, Inverness
32 Horling
33 Bervie
34 Clodness
35 Selkirk
36 ———
37 St. David's
39 Aberdeen

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43 St. Cuthbert's, Kirkcudbright
44 } Kirkwall
— } St. Thomas, Aberbrothick
45 Thurso, St. John
46 Crieff
47 Fort William
48 St. Luke
49 Kilmolymoak
50 Auchterarder
51 Dysart
52 Operative Lodge, Dundee
53 Edinburgh St. Andrew's
54 Ancient Lodge of Dundee
55 Cumberland Kilwinning
56 Inverary
57 Cumberland Kilwinning, Ja Inverness
58 Duke of Norfolk's Lodge
59 ———
60 Banff
61 Dumfries
62 Maddiestown
63 Welsh Fusiliers
64 Thistle, Edinburgh
65 Campbletown
66 St. Machar
67 Dyke
68 ———
69 Kelso
70 Glasgow Montrose
53 Inverkeithing
72 Huntly
73 White's Lodge
74 Thistle Lodge, Dumfries
75 St. Michael's Lodge, ditto
75 Argyle's Lodge, Glasgow
77 Royal Arch, ditto
78 Stonhaven
79 St. Ninian's, Breichen
80 Forbes Lodge, at Rosecharty
81 St. Andrew's Lodge, at Breichen
82 Blandford Lodge, Brothren
83 Alloa
84 St. Abbe

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85 Moncur
86 Kirkaldy
87 Thistle and Rose, Glasgow
88 St. Andrew's Lodge, Perth
89 Castle of Dunbar
90 Dunbarrock Lodge, Bodge Bowness
91 St. Regulus, Coupar of Fife
92 St. Kaile's Lodge, Lodges from Edinburgh
93 Stirling Royal Arch
94 Lanerk Kilwinning
95 St. Columbus's Lodge
96 St. David's, Dundee
97 Hooker, St. John
98 Union Kilwinning, Charlestown, South Carolina
99 Annan St. Andrew's
100 Fort George St. George
101 Fort George, Third George St. George from Edinburgh
102 Scots Lodge of St. Andrew, in Jamaica
103 Musleburgh Kilwinning
104 St. Duthus of Tain
105 St. David's Craig, at St. Craig
106 Duke of York's Lodge
107 Ceres Lodge
108 St. George's Lodge, 31st Regiment of Foot
109 Kirknewton and Ratho
100 Irvine Nov. Lodge
111 Thistle Lodge, Glasgow,
112 New Monkland, Montrose
113 New Edinburgh Morton's Lodge
114 Forfar Kilwinning
115 Elgin's Lodge, Levon
115 St. Nicholas's, Aberdeen
116 Fort George's Lodge, Anderson's Point
117 St. John's Lodge, Norfolk Virginia
118 St. Leonard's, at Kinghorn
119 St. Ayle's Lodge, at Anstruther
120 Operative Lodge, at Banff
121 Union Lodge, General Marjoribanks's Regiment
122 St. Bernard's Kilwinning Lodge
123 Royal Arch, Dunbar
124 St. James's Royal Arch, Dunbar
125 Wigton Kilwinning

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126 Lodge at Glammass
127 St. Magdalene, Lochmaben
127 St. Vigean's, Aberbrothic
128 St. Martin's Lodge, Glasgow
129 St. Mark's Lodge, ditto
130 Jedburgh Lodge
131 Coupar of Angus
132 Moriah Lodge, 22d Regiment
133 Mendoe's Lodge, at Newburgh
134 Eskdale Kilwinning
135 Forbese Lodge, Stornoway
136 St. Marnock's Lodge, Kilmarnock
137 Royal Welsh Fusiliers
138 Carron Lodge
139 Nithsdale Lodge, St. Paul's
140 St. Andrew's Lodge, Aberdeen
141 Hawick
142 St. John's Lodge, Fisherton, Edinburgh
143 Grant's Fast Florida Lodge
144 St. David's Lodge, Glasgow
145 St. Mungo Royal Arch, Culross
146 Cambuslang Royal Arch
147 United Lodge, 4th Regiment of Foot
148 New Edinburgh Kilwinning
149 Rutherglen Royal Arch
150 Partick St. Mary's
151 St. Andrew's Lodge, St. Christopher's
152 John's-haven, St. John
153 Lesmahago
154 St. Peter's, Montrose
155 St. Peter, St. Hilda, at Portree
156 St. Patrick's Royal Arch, 40th Regiment
157 Auchtermuchty St. Cyre
158 Perth Royal Arch
159 St. Andrew's Royal Arch, Scots Greys
159 Hartfell Lodge in Moffat
160 De la Perfaite Union de Namur
161 Oswald Dunnichier's Lodge of Kirkcaldy
162 St. James's, Breichen
163 Ayr Kilwinning Lodge
164 Hamilton Kilwinning
165 St. James's, New Town of Ayr
166 St. Andrew's, Kilmarnock

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167 Thistle Lodge, Stewartown
168 Unity Lodge, 17th Regiment of Foot
169 Shettlestown St. John
170 Paisley St. Merrin's
171 Girvan St. Andrew's
172 Galstown St. Peter's Kilwinning
173 St. Luke's, Lauder
174 Tarbolton St. David's, Ayr
175 St. James's, Paisley
176 Robertson's Lodge, Cromarty
177 St. John's in Philadelphia
178 St. James's Tarbolton Kilwinning
179 Dumfries St. Andrew's
180 St. Lawrence, Lawrencekirk
181 St. John's, Blairgowrie, Coupar of Angus
182 Operative Lodge of Ayr
183 St. Andrew's, Cree-Bridge
184 Operative Lodge of Dumfries
185 St. Andrew's Lodge, Pettenweem
186 St. John's Lodge, Campbletown
187 Strathven Kilwinning
188 Queen's, or 7th, Regiment of Dragoons
189 St. Luke's, Gilcomstone
190 St. Lawrence, Forres
191 Paisley Royal Arch
192 St. Stephen's, Edinburgh
193 Renfrew Prince of Wales' Lodge
194 Calder, Argyle, by Glasgow
195 Sanquhar Kilwinning
196 Trinity Lodge, Elgin

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198 Irvine St. Andrew's
199 St. Magnus's Lodge, Gottenburg
200 Operative Lodge, Aberdeen
201 The Edinburgh Defensive Band Lodge
202 The Operative Lodge of Dunkeld
203 Royal Arch Lodge, Pollockshaws
204 The Union Lodge, Dumfries
205 St. Anthony, Inverary
206 The Lodge of Macduff
207 The Imperial Scotch Lodge of St. Petersburgh
208 St. Barchan, at Kilbarchan
209 St. John's Lodge, Beith

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210 The Thistle Operative Lodge, Dundee
211 The Royal Arch Union L. 3d Regiment of Drag.
212 The Roman Eagle Lodge, Edinburgh
213 The Lodge of Muncoburgh, Kilsyth
214 St. Stephen's, Gatehouse of Fleet
215 St. John's New Abbey, by Dumfries
216 Union Lodge, Carlisle
217 Union, St. Christopher's
218 The Caledonian Lodge, Edinburgh
219 Old Aberdeen Lodge
220 Royal Arch, Ayr
221 The Lodge Ardrie St. John
222 Beggar, Linlithgoro
223 St. James's, Aberdeen
224 Thistle and Rose, Stevenson
225 Pythagorean Lodge of St. John, Antigua
226 La Douce Harmonie, or Sweet Harmony
227 L'Ardento Amilio, or Ardent Friendship
228 The Faithful Friends de l'Orient de Marseille
229 Leven St. John
230 St. James's Lodge, Down
231 St. Bride's Lodge, Kirkaldy
232 Largs St. John
233 The Lodge of Dunning
234 Greenock St. John's
335 Denny and Loanhead
336 Phœnician Lodge, Leith
237 St. Paul's, Kirkwall
238 Old Monkland St. James's
239 Glasgow St. Patrick
240 St. Mungo's, Mauchlin
241 Mount Olive, St. Christopher's
242 Commercial Lodge, Oban
243 St. Andrew's Lodge, Jedburgh
244 Hopeton's Lodge, Bathgate
245 Union Lodge, Newton Douglas
246 Montrose Kilwinning Incorporated Lodge
247 Lennox Kilwinning, at Campsie
248 St. Thomas's, Whithorn
249 Operative Lodge, Falkirk

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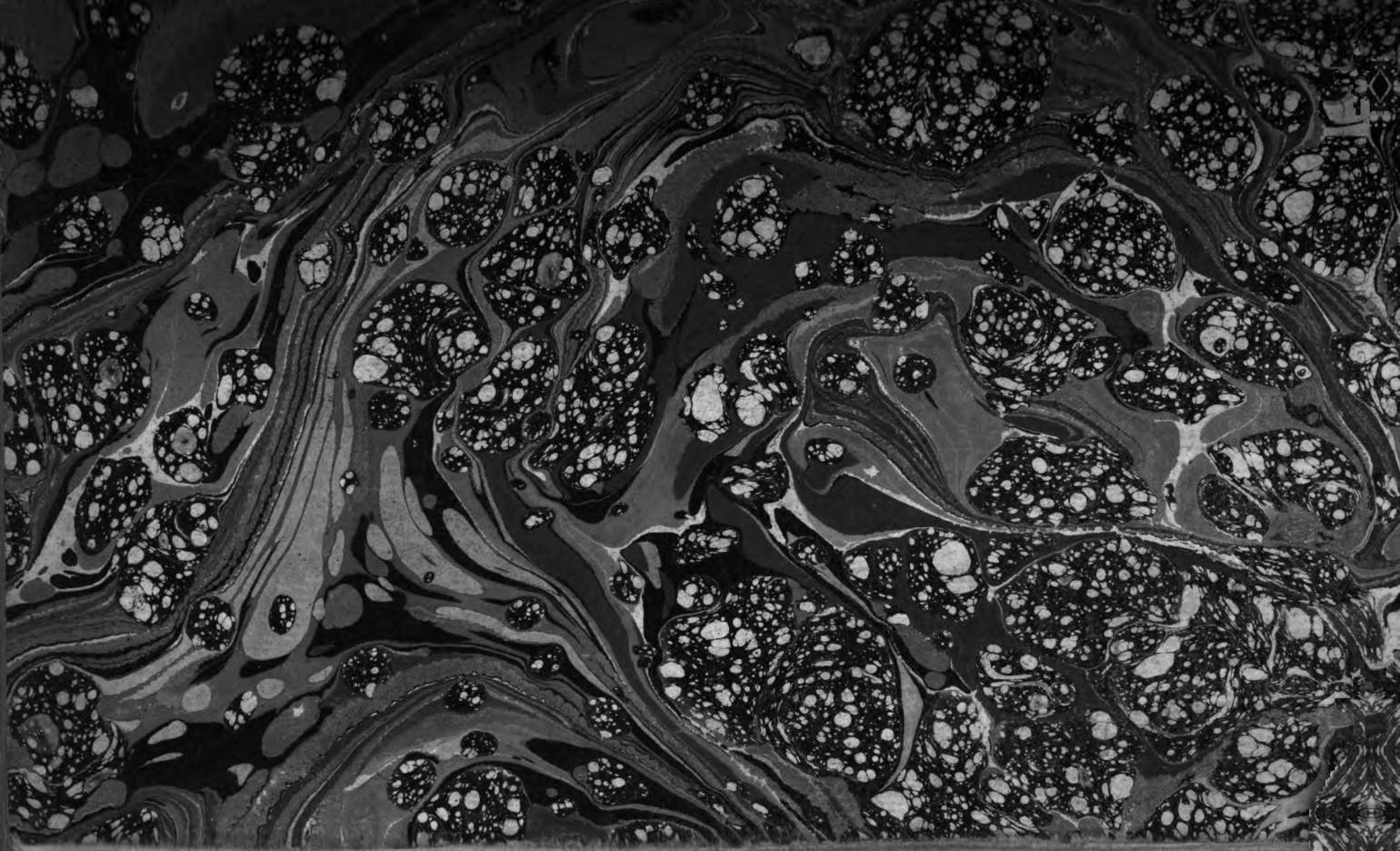
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